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الكتاب

نيل الرجاء بشرح سفينة النجاء

تأليف

السيد العلامة أحمد بن عمر بن عوض الشاطري
العلوي التريمي الحضرمي الشافعي
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ومعه تكملة الشيخ محم نووي
الجوي للسفينة من كتاب الصوم
وإضافة كتاب الحج من متن أبي شجاع
مع شرح ابن قاسم



أركان الإسلام خمسة

[أركان الإسلام خمسة]

[There are 5 pillars of Islam]

The meaning (أركان) in linguistic terms is the strongest part of something. In terms of terminology, it is a part of something that cannot achieve its essence except through these pillars.

linguistic meaning of (الإسلام) is surrender and obedience In terms of terms, it means submission and obedience according to sharia laws.

Meanwhile, the meaning of the sentence above is that the parts that show the essence of Islam are contained in five things.

Know that it is not lawful for a person to enter the Islamic religion unless he fulfills six conditions, namely: being of sound mind, having reached puberty, without coercion, reciting the two sentences of the shahada, consistently reciting them and being orderly between the two sentences of the shahada.

[أشهاد أن لا إله إلا الله، وأنّ محمّدا رسول الله]

[1. Say the two sentences of the shahada (testifying that there is no god but Allah and that the Prophet Muhammad is indeed the messenger of Allah)]

The meaning of (شهادة) is to believe and trust. The meaning (إله) according to its origin/original is something that is worshipped, even though it is not true. But what is meant in this case is that which is worshiped properly.

The meaning of the sentence above is that the first pillar of Islam is to believe and trust that there is nothing worthy of true worship in this universe except Allah, and that Sayyidina Muhammad is Allah's messenger for humans and jinn according to the consensus of scholars and likewise for angels according to the strong opinion.

[وإقام الصلاة]

[2. Performing prayers (5 times a day and night; dawn, midday, afternoon, evening, night)]

(إقام) is الإقامة, which means to carry out continuously. Meanwhile, the linguistic meaning of (الصلاة) is prayer. Some argue that prayer is absolute, but others state that it is a good prayer. And according to Islamic law, prayer means something consisting of words and actions, beginning with takbir and ending with greetings.

The meaning above is that the second pillar of Islam is to perform prayer continuously by fulfilling all the pillars and conditions.

[وإيتاء الزكاة]

[3. Paying Zakat]

The meaning of (إيتاء) is to bring out. And the meaning (الزكاة) linguistically is to grow and purify. According to sharia, it is something that is removed from assets or bodies according to certain provisions.

Meanwhile, the meaning of the sentence above is that the third pillar of Islam is paying zakat to those who are able to receive it from those who are entitled to receive it.

[وصوم رمضان]

[4. Ramadan fasting]

The meaning of (صوم) linguistically is to restrain oneself, and in Islamic law, it is to refrain from certain things according to certain provisions and with certain intentions. Meanwhile, (رمضان) is the name of the ninth month of the Islamic calendar. It is named as such because they wanted to determine the names of the months to coincide with very hot weather. Ramdha (الرمضاء) means very hot Earth/land.

The meaning of the sentence above is that the fourth pillar of Islam is to refrain from anything that invalidates fasting every day in the month of Ramadan.

[وحج البيت من استطاع إليه سبيلا]

[5. Go on the Hajj to Baitullah for those who are able to carry it out]

The meaning of (حج) in language is to intend/intend, while in Sharia it is to intend to go to the house of Allah with the intention of worship in the month that has been set. As for (البيت) is the Kaaba and the meaning (استطاع) is for those who are strong and capable, and the meaning (سبيلا) is the way.

So the meaning of the sentence above is that the fifth pillar of Islam is the intention to go to the Kaaba to perform the Hajj for those who have the means to return and return and have the means to support those who are obliged to support him during the journey, as well as the presence of a vehicle if the distance to Mecca is two marhalas (83 km) or more, and other conditions that will be mentioned in the following discussion are also met.

Just as Hajj is obligatory for those who fulfill the above conditions, it is also obligatory to perform Umrah, which linguistically means pilgrimage and according to Islamic law means pilgrimage to the house of Allah with the intention of worship.

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أركان الإيمان

[أركان الإيمان ستة]

[There are 6 pillars of faith]

Lafadz (الإيمان) in language is justification, while in sharia it is submission and obedience of the heart in accepting the basic things that belong to the religion of the Prophet Muhammad sallallaahu 'alaihi wasallam.

The meaning of the sentence above is the main part that cannot be stated as the essence of Faith except by its existence... there are six things.

[أن تؤمن بالله]

[1. Believe in Allah]

The meaning is: The first pillar of faith is to believe in the existence of Allah Subhanahu wa Ta'ala, and that Allah is One in His Essence, Attributes, and Actions. He has no partner, He is the One who is Most Deserving of Worship, and all Perfections that are befitting His Most High Essence are obligatory for Him. And all shortcomings are impossible for Him.

And know that it is obligatory for mukallaf to know their faith in Allah Ta'ala, namely the obligatory, impossible and jaiz attributes of His truth, and to believe in everything that is included in the obligatory, impossible or jaiz attributes.

There are 20 obligatory attributes for God; existence, qidam, baqa', mukhalafatuhu lil hawaditsi, qiyamahu bahasahihi, wahdaniyah, iradat, 'knowledge, life, same', basar, kalam, kaunuhu qadiran, kaunuhu muridan, kaunuhu 'aliman, kaunuhu khayyan, kaunuhu sami'an, kaunuhu bashiran, kaunuhu mutakalliman.

There are 20 impossible attributes for God - which are the opposite of obligatory attributes -; non-existent, new, destroyed, equal to creatures, in need of others, multiple, weak, forced, stupid, dead, deaf, blind, mute, His essence is weak, His essence is forced, His essence is stupid, His essence is dead, His essence is deaf, His essence is blind, His essence is mute.

There is only one permissible attribute for Allah, namely, to carry out everything that is possible or to leave it. The meaning of obligatory attribute is something that is not illustrated by the intellect of its non-existence. Impossible attribute means something that is not illustrated by the intellect of its existence. Permissible attribute is something that is illustrated by the intellect of its existence and non-existence.

[وملائكته]

[2. Belief in Angels]

The word (الملائكة) is from the word (ملك) with fathah (لا). They are creatures created from light, free from all evil and capable of changing into various forms.

The meaning of the second pillar of faith is to believe in the angels with a submissive and obedient heart. They are noble servants of Allah, who do not disobey Allah's commands and always do what they are commanded. They are Allah's

ambassadors who bridge the gap between Himself and His creatures, carrying out various actions according to His permission, being truthful in the news they bring, and their numbers are so numerous that no one knows them except Allah.

It is also mandatory to believe in ten angels in detail, namely:

- 1). Gabriel; transmitter of revelation, he is the most important angel.
- 2). Michael; got the job of making it rain.
- 3). Israfil; blowing the trumpet (on the first and second doomsday).
- 4). Israfil; tasked with taking lives.
- 5). Munkar and 6). Nakir; they are assigned to question the deceased in the grave.
- 7). Raqib wa 8). 'Atiib; record good and bad deeds.
- 9). Ridwan; guardian of heaven
- 10). Malik; in charge of guarding hell.

[وكتبه]

[3. Believing in the books of Allah]

This means believing that the books of God are the Word of God, the Eternal One without beginning, the Most Ancient in His Essence, the Most Pure of letters and sounds, and everything contained in them is true and correct.

The books of Allah total 104 books, which were revealed to Prophet Satan 50 books, 30 books to Prophet Idris, and revealed to Prophet Adam 10 books, and to Prophet Ibrahim 10 books, the Torah was revealed to Prophet Moses, then the Zabur was revealed to Prophet David, while the Gospel was revealed to Prophet Jesus, and Al Furqan, which is the Qur'an, to Prophet Muhammad Shallallahu 'alaihi wasallam.

[ورسله]

[4. And believe in the Messengers]

The word " messengers" means the prophets who were commanded to convey what Allah had revealed to them.

It means believing that God has sent them to the people to get guidance, perfect their life in this world and the afterlife, and God has strengthened the apostles with miracles that show the truth that they have also delivered God's message, explaining what must be explained to the mukallaf people. And it is obligatory to glorify them all without separating one from the other, that they are awake from small and big sins.

Know that the number of apostles is 313, but some opinions say 315. And it is obligatory to believe in 25 apostles among them in detail, namely:

Adam, Idris, Noah, Hud, Salih, Abraham, Lot, Ismail, Isaac, Jacob, Joseph, Job, Shu'aib, Moses, Aaron, Elijah, David, Solomon, Elijah, Jonah, Zakaria, Yahya, 'Uzair, Jesus and Muhammad, may Allah bless them and grant them peace.

Some added: Zulkifli, but others said that it was Ilyas, others said that it was Zakariya and there were also others who said otherwise.

The most excellent among them are the Ulul Azmi, those who have patience in enduring various hardships, including five: the Prophet Muhammad, Abraham, Moses, Jesus, and Noah. Their order of glory is also based on the order in which they are mentioned.

Amukallaf must know his belief in the apostles - may peace and blessings be upon them -, namely the nature of the obligatory, the impossible and the nature of jaiz for them.

There are 4 mandatory characteristics for them, namely; Shiddiq, Tabligh, Amanah, Fathonah.

There are 4 impossible traits for them, namely; lying, keeping secrets, betraying and being stupid.

The nature of Jaiz for them is only one, which is to have a humane nature that does not show deficiencies such as mild illness, different things that are shown for the illness such as leprosy or stripes, because that cannot happen to them.

It is also obligatory for the mukallaf to believe in things related to our Prophet Muhammad Shallallahu 'alaihi wa sallam, namely to believe that He Shallallahu 'alaihi wa sallam is an Arab descendant of the Quraysh tribe, He Shallallahu 'alaihi wa sallam has reddish white skin, He is also the seal of the Prophets and Messengers, was born in Mecca and was also sent there, he migrated to Medina and died and was buried there. And His Shari'ah Shallallahu 'alaihi wa sallam abrogates all previous Shari'ahs and will continue to last until the Day of Judgment, namely the Holy Quran.

It is fitting that someone knows the lineage of the Prophet sallallaahu 'alaihi wa sallam; He is Muhammad bin Abdullah bin Abdul Muthalib bin Hasyim bin Abdul Manan bin Qushoiy bin Kilab bin Murrah bin Ka'ab bin Luay bin Ghalib bin Fihr bin Malik bin Nadhr bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudhar bin Nizar bin Ma'ad bin 'Adnan. And his mother was Aminah bint Wahb bin Abdul Manan bin Zuhrah bin Kilab.

He (peace and blessings of Allaah be upon him) was born on the 12th of Rabiul Awwal in the year of the elephant, and he (peace and blessings of Allaah be upon him) was sent in the year 41 according to the year of the elephant, after reaching the perfect age of 40 years of Hijri in the 13th year of prophethood. He (peace and blessings of Allaah be upon him) died in the month of Rabiul Awwal in the 10th year of Hijri at the age of 63. His father (peace and blessings of Allaah be upon him) died when his mother was pregnant with him, some say that when he (peace and blessings of Allaah be upon him) was two months old. His mother died when he (peace and blessings of Allaah be upon him) was 6 years old. His grandfather, Abdul Muttalib, became his guardian, then his grandfather died when he (peace and blessings of Allaah be upon him) was 8 years old. Then he (peace and blessings of Allaah be upon him) was raised by his uncle, Abu Talib.

His wives were 11 women, two of whom died before he died. Namely Khadijah bint Khuwaylid and Zainab bint Khuzaimah, and nine others died after he died. Namely Aisha, Saudah, Hafsa, Maimunah, Umm Habibah named Ramlah, Zainab bint Jahsh, Umm Salamah, Juwairiyah, and Safiyyah.

There were four assistants, one of whom was Mariyah Qibthiyyah.

The Prophet Muhammad (peace be upon him) had seven sons and daughters. Three sons died in infancy, namely Qaasim, Ibrahim, and Abdullah. Four daughters were Zainab, who was married to Abu al-As bin Rabi'i, then Ruqayyah, who was married to Uthman bin Affan, then Umm Kulthum, who was married to Uthman after Ruqayyah's death, and Fatimah, who was married to Ali bin Abi Thalib (may Allah be pleased with him). All of the Prophet Muhammad's sons and daughters were from Khadijah (may Allah be pleased with her) except Ibrahim, whose mother was Mariyah Qibthiyyah.

His uncles, peace be upon him, numbered eleven, including Hamzah, 'Abbas, and Abu Talib. Meanwhile, his aunts numbered six, including Shafiyyah (Ummu Zubair). There are three brothers from my mother and one sister from my mother.

The wars that the Prophet (peace be upon him) attended as a form of protection for the Islamic religion and a form of resistance to those who oppose Islam, are called ghazwah (wars) 27 times, of which the most important are 6 wars, namely; the wars of Badr al-kubra, Uhud, Khandaq, Hudaibiyah, Fathu Makkah and Tabuk. In addition, there were 35 wars that the Prophet (peace be upon him) did not attend.

[وباليوم الآخر]

[5. Belief in the Last Day/Doomsday]

The last day starts from death until there is no limit. Doomsday is called the last day because there is no night after it.

This means believing that it is true and that it contains the scale or scales of deeds, the Sirat, heaven and hell are certainly also true, as are the questions of the two angels, the pleasures of the grave and its punishments along with various other matters of the Barzakh realm, all of which are true.

[وبالقدر خيره وشره من الله تعالى]

[6. Have faith in Allah's destiny, that good and bad things come from Allah Subhanahu wa Ta'ala]

Destiny is the realization of something according to certain limits and certain provisions both in essence and actions.

This means believing that everything happens according to God's will, and that it is impossible for anything to happen that has not been predestined by God. Indeed, God has predestined good and evil before all creation. Indeed, everything in this universe is in accordance with the decree, destiny, and will of God Almighty.

كتاب الطهارة

[فصل: علامات البلوغ ثلاث]

HOLY BOOK

The word (علامات) is the plural of (علامة) which means sign, is a presence that requires its existence, and the absence of which does not require its absence. For example, a wet dream (ejaculation of semen due to dreaming of intercourse) is one of the signs of puberty. The release of semen indicates that a person has reached puberty, but if he does not ejaculate, he cannot be considered not yet puberty. Because it can be achieved with other signs, such as menstruation and the completion of 15 years of age. Baligh means having reached the threshold of mukallaf.

This means that in fact the signs that everyone knows about one of the signs of someone reaching the limit of mukallaf, which is added to the condition of being rational, are three;

[تمام خمس عشرة سنة في الذكر والأنثى]

This means that one of the first signs of puberty is the passage of time for a boy or girl from the time their entire body is born until they reach the age of 15 years in Hijriah.

[والإحتلام في الذكر والأنثى لتسع سنين]

The word (الإحتلام) comes from the word (الحم) which means something a sleeper sees in his sleep. However, what is meant in this case is a specific matter, namely the release of semen.

This means that the second sign of puberty for a boy or girl is the release of semen after the estimated age of 9 years of Hijri. If the semen is about to be released and the boy holds it back, such as holding his genitals when the semen is about to be released, then according to Ibn Hajar, the boy is not considered puberty. However, Imam Ramli refutes this and states that he has reached puberty.

[والحيض في الأنثى لتسع سنين]

Menstruation in language means flow, in Islamic law it means natural blood that comes out of a woman's deepest womb in a normal way and comes out at certain times.

This means that the third sign of puberty for girls is the appearance of menstrual blood after the age of 9 years according to the estimate of the Islamic calendar, so it is permissible to be less than 9 years old which is not enough for menstruation and the period of purity, namely less than 16 days.

[فصل]

The following discussion is related to the conditions for the validity of istinja' with a stone. The word (الاستنجاء) in language means to be cut off, while in Islamic law it means to remove impurities that are not solid and come out of the genitals and to clean the genitals with water or stones.

There are 5 rules of Istinja';

1. It is obligatory if the stool comes out in the form of stool that is not solid.
2. It is Sunnah if what comes out is a solid object, such as a stone.
3. It is disliked if what comes out is wind.
4. Change if it comes out in the form of sweat.
5. It is forbidden to perform istinja' with stolen goods.

The most important way to perform istinja' is to use water and stones simultaneously, starting with stones and then followed by water, then it has been stated that it is Sunnah to use solid stones even if they are impure. If you want to use one of them, then water is the most important, because water can remove the essence and traces of impurity. If you start istinja' with water and intend to do istinja' with stones afterwards, then you will not get the benefits of the Sunnah.

[شروط أجزاء الحجر ثمانية]:

Lafadz (الشروط) is the plural of lafadz (شروط) linguistically meaning a sign, sharia means something that shows absence if the condition does not exist, and existence that does not require its existence and is not non-existence because of its essence.

What is meant by stone here is any solid object that is sacred, can absorb and is not respected according to the Shari'a (such as books on Shari'a knowledge and a set of tools, as well as food and parts/organs of animals). So unclean objects cannot be used for istinja', nor can objects which cannot absorb because of their softness or fragility.

This means that the conditions for the validity of istinja' with stones alone are eight;

(أن يكون بثلاثة أحجار)

This means that the first condition for istinja' with a stone is a minimum of three strokes, no less. So the number of stones is not a requirement, if wiping is done on each side of the stone (with three wiping on one stone) then washing and wiping each time, then it is sufficient (valid).

(وأن ينقي المحل)

The place referred to here is the surface/face of the anus that is covered when standing, the head of the male penis and the outer part of the female genitalia.

This means that the second condition for istinja' with stones is that the place must be cleaned until nothing remains. If the three obligatory wipings have been carried out but there is still dirt that cannot be removed except with pottery or water, then it is obligatory to do (additional) wiping/washing again.

(وأن لا يجفّ النجس)

This means that the third condition for valid istinja' with a stone is that what comes out does not dry out completely or partially, just as a stone cannot absorb or remove dirt. The wiping should be done when it is still damp/wet or dry but can still be absorbed by the stone.

(وأن لا ينتقل)

This means that the valid condition for istinja' with the fourth stone is that the impurity that comes out does not move from where it was when it came out, even if it has not gone beyond the anus and the head of the male genitalia.

(ولا يطرأ عليه آخر)

This means that the valid condition for istinja' with the fifth stone is that the impurity that comes out is not mixed with something that is not the same, namely other than sweat. If it is mixed with something that is not the same, then it is obligatory to use water even if you have performed istinja' with the stone, even if the object is wet like water and urine or a dry impure object like animal feces or a dry pure object like dust/soil.

According to Imam Ramli, he has a different opinion about dry and holy things where he says that his istinja' with stones is still valid.

(وأن لا يجاوز صفحة وحشفته)

This means that the conditions for valid istinja' with the sixth stone are that the unclean excrement does not exceed the circle of the face of the anus and the urine does not exceed the head of the male genitalia and all parts/sides of the male genitalia when it enters the female genitalia.

(ولا يصيبه ماء)

This means that the seventh valid condition for istinja' with stones is that the impurity that comes out is not touched by water even though the water is able to purify it, as explained previously.

(وأن تكون الأحجار طاهرة)

This means that the condition for valid istinja' with the eighth stone is that the stone used must be pure, because it is not valid to use stones or objects that are unclean and have been unclean.

[فصل: فروض الوضوء ستة]

Lafadz (الفروض) is the plural of lafadz (فرض) which linguistically means part and obligation, in sharia it means getting reward if done and getting sin if left out. Fardhu; is one of the seven laws of sharia. The second; is sunnah, if done gets reward, but if left out there is no sin. The third; is haram, if left out there is reward because it has fulfilled the command, if done it gets sin. The fourth; makruh, there is no sin if done, but gets reward if left out because it fulfills the command. The fifth; is mubah, there is no reward if done or left out and there is no sin in both. The sixth; is sahih, - in the case of worship it is something that is considered sufficient without qadha', while in the case of muamalah contracts it is something that is determined by sharia law. The seventh; is invalid or damaged, - in terms of worship it is something that needs to be qadha', whereas in terms of muamalah contracts it is something that does not comply with sharia law.

The word "wudu" (الوضوء) is a linguistic noun that refers to washing a part of the body. This word is derived from the word "wudu" (الوضاءة), which means goodness and beauty. According to Islamic law, "wudu" is a noun for washing a specific part of the body with a specific intention.

This means that the pillars will not achieve the substance/essence/essence of ablution except with six things, so what is meant by furudh here are certain pillars.

(الأول: النية)

The word (النية) in language means to intend, in Sharia law it means an intention that is continuous / close to the action, that is the essence of intention. As for the law of intention, it is obligatory, and its place is in the heart, and its time is at the beginning of every worship except fasting. Meanwhile, regarding fasting, some scholars argue that according to the authentic opinion, carrying out the intention according to the position of the intention should be done (without exception according to the book of hasyiyah bughyatul mustarsyidin).

And the way of intention is different according to the intended worship. As for the conditions of intention there are six namely; Muslim, tamyiz (common sense), knowing what he intends, no reason to decide his intention because of something, there is no doubt to decide his intention.

The desired intention is to be able to distinguish between habit and worship, such as occasionally sitting for i'tikaf and (at other times) simply to rest. It also requires being able to distinguish between levels of worship, such as obligatory and recommended worship.

The meaning is that the beginning of fardhu ablution is the intention that the person performing ablution should intend to remove minor hadas or purify himself for prayer or fardhu ablution or just ablution, then all of these intentions can be presented if he is not included among those who always have hadas, except if he always has hadas then he should have the intention that obligatory prayer or something like that is permissible, and it is not enough to have the intention with the previous intentions.

The intention must be present when washing the face for the first time, as has been explained.

(الثاني: غسل الوجه)

The lengthwise boundary of the face extends from where the hair grows to the two ends of the chin, and its width is between the two ears. The two chins are the bones from which the teeth grow upward. It is called the face because it is through them that we meet face to face.

So the meaning is that the second obligatory ablution is washing the face, both the skin and the hair, so it is obligatory to apply water to the inside (where the hair grows), whether thick or thin, except for the thick beard and sideburns of men, in which case it is sufficient to just wash the outside.

Thick hair refers to hair that grows so that the skin is invisible from the distance where the person is sitting while talking. Thin hair is the opposite. The outer layer of a thick beard is the hair at the base of the beard, so the area between the two outer layers and the inner layer parallel to the chest does not need to be washed. There are 20 types of facial hair:

- 1. Ghamam, which is hair that grows on the forehead.
- 2 & 3. Haajibaan (eyebrows), which are two hairs that grow above the eyes.
- 4 & 5. Khoddzaan (cheeks), namely two hairs that grow on the cheeks, named after the place where they grow.
- 6 & 7. Sibaalaan, namely two hairs that grow at the tip of the mustache.
- 8 & 9. "Aaridhoon (sideburns), which are two hairs that grow at the bottom of the ear that go down to the chin.
- 10 & 11. "Idzaaroon, namely two hairs that grow between the head and sideburns, which are parallel to both ears.
- 12, 13, 14, & 15. Ahdaab (Eyelashes), which are hairs that grow on the eyelids.
- 16. Lihyah (beard), which is hair that grows on the chin.
- 17. Syaarib (moustache), which is hair that grows on the upper lip.
- 18. 'Anfaqah, which is hair that grows on the lower lip.
- 19 & 20. Nafakataan, namely hair that grows on the lower lip, between the 'anfaqah.

(الثالث: غسل اليدين مع المرفقين)

Linguistically, the hand is defined as the area from the fingertips to the shoulder, and according to Islamic law, similarly, in the case of ablution, it is defined as the area from the fingertips to above the elbows. In the case of theft and similar matters, the hand is defined as the area from the fingertips to the forearm bone parallel to the thumb (i.e., the palm).

The elbow is a collection of two bones in the upper arm and forearm.

This means that the third Fardhu ablution is washing both hands and the parts on both of them, including hair, boils and nails.

"It is obligatory to remove any impediments on both hands, such as any dirt that sticks to them other than sweat, if it is not difficult to remove it from that area. If it is sweat or the dirt is difficult to remove... then it is permissible, and the same is true for boils, even if they are easy to remove. This same ruling applies to both hands, and also applies to the other parts of ablution."

(الرابع: مسح شيء من الرأس)

Head is a noun for something tall, but what is meant here is something that is already known. The meaning of wiping is, until it is wet.

This means that the fourth obligatory act of ablution is to get wet - even without any action from the person doing it, either wiping or washing or other than that, until it touches part of the scalp or hair, with the condition that the hair does not go beyond the limits of the head if it extends from the direction it descends.

If his hands are wet and placed on a cloth that is on his head, and the wetness reaches his head... then it is considered that the wetness has reached his head. Ibnu Hajar said: "Even though the person did not intend to rub the head", Ramli said: "There must be an intention to wipe it".

(الخامس: غسل الرجلين مع الكعبين)

The ankle is a prominent bone found in the joint of the calf and sole of the foot.

This means that the fifth obligatory act of ablution is washing each foot, including the ankles and the soles. It is obligatory to remove anything on the soles, such as wax and the like, if it doesn't reach the flesh.

Wiping both mojah/shoes:

It is permissible to wipe a little from the bottom of the shoes/socks instead of washing both feet, for people who live for a day and a night, and for travelers it lasts for up to three days and three nights, provided that;

- 1) Worn in perfect purity.
- 2) The shoes are strong, which allows them to be used for walking for a purpose.
- 3) The shoes can prevent water from entering through the stitching holes, if water is poured on them.
- 4) The shoes are in a holy state.
- 5) The shoes cover the parts that must be washed apart from the top, because the top is not required to be covered.
- 6) The person who wears it does not suffer from major hadats.
- 7) Not even the slightest part of the feet is exposed, which is part of the obligatory ablution.
- 8) His shoelaces were not untied, even though the obligatory part of his ablution was not visible.

The validity period for wearing shoes starts from the absolute end of the hadas after the shoes are worn, according to Ibnu Hajar. Meanwhile, Imam Ramli said: "Starting from the beginning of the hadats, if the hadats occurred with his efforts, such as sleeping and touching another sex. And starting from the end of the hadats, if the hadats occurred without his efforts, such as urinating.

(السادس: الترتيب)

Orderly means putting things in order.

This means that the sixth Fardhu ablution is orderly, namely prioritizing intention by first washing the face, then washing both hands, then wiping the head, and finally washing both feet.

If it is not done according to the existing rules, then the ablution is invalid. If a person immerses himself in water - even if it is a little water and intends to do ablution... then his ablution is valid, even though he may not be able to carry out the orderly manner in ablution as usual (hakiki), then it is enough to assume that the orderliness that occurs when a person immerses himself in water with the intention of ablution. Meanwhile, true orderliness is prioritizing the order according to the pillars and sunnah that have been established in the Shari'a.

Meanwhile, the author does not talk about the sunnahs of ablution and its makruhs.

(سنن الوضوء) ;

Sunnahs of ablution:

There are many, including:

Siwak, washing both palms up to the wrists, gargling and istinsyaq where both are done in one go (excessive use of the second is disliked for those who are fasting), three times in washing and wiping, wiping the entire head, wiping both ears and ear holes, interspersing the fingers and toes, continuously, giving priority to the right side, prolonging the ghurrah (the light on the part of the face that is exposed to the ablution water that will shine later on the Day of Judgment) and tahjiil (the light on the part of the hands and feet that is exposed to the ablution that will shine later on the Day of Judgment), and not asking for help when performing ablution.

Siwak linguistically means to rub and the tool, in Islamic law it means to rub the teeth and the surrounding area with something rough. Siwak has three pillars, first (مستاك), namely the person who uses the siwak, second (مستاك به), namely the tool used for the siwak, third (مستاك فيه), namely the mouth.

The wrist (الكوع) is the bone at the end of the arm and parallel to the thumb, while the one parallel to the little finger is called (كرسوعا) and the one between the two is called (رسغا), then the big toe is called (بوعا).

Gargling is putting water in the mouth. Istinsyaq is putting water into the nose.

It is recommended to wipe the ears 12 times, namely three times when wiping the head, and three times afterward by wiping the palm of the hand behind the ear.

Continuous means washing the second body part before the first body part is dry, taking into account the balance of air, body disposition and season.

Ghurrah is the part that will not be perfect in its obligation to wash your face unless you wash it too. Tahjiil is a part that will not be perfect in its obligation to wash both hands and feet unless you wash them too.

(مكروهات الوضوء)؛

Ablution is makruh-makruh

There are many, including:

Not gargling and not performing istinsyaq, prioritizing the left side, purifying oneself from traces of women, washing and wiping more than three times with certainty and less than three times, asking for help to wash one's ablution parts without any excuse, and cutting off the beard for a mahram of Hajj or Umrah according to Imam Ramli, but Ibn Hajar still stated that it is included in the sunnah if it is done slowly, performing ablution from stagnant water, excessive in pouring water. It becomes haram if it comes from musabbal (water intended for drinking) or belongs to another person whose consent is unknown.

[فصل: النية؛ قصد الشيء مقترنا بفعله. ومحلها؛ قلب. والتلفظ به؛ سنة. ووقتها؛ عند غسل أول جزء من الوجه. والترتيب؛ ألا يقدم عضو على عضو]

This article covers three types of laws regarding intention: its essence, its place and time, and explains the meaning of order. All of this has been discussed previously, as has the Sunnah of stating one's intention so that the tongue can help the heart. In the sense that the intention is stated at the same time as the beginning of the work, that is the intention according to the Shari'a, but if it does not coincide with the work, it is not called an intention but is called 'azm or desire.

[فصل: الماء قليل وكثير. فالقليل: ما دون القلتين. والكثير: قلتان فأكثر]

Water is a soft and transparent liquid, colored according to the color of its place and Allah quenches thirst when drinking it. Two qullah (القلتین) linguistically means two large vessels. According to Islamic law, two qullah is a measure of the amount of water, approximately 500 ritl Baghdad or approximately 562.5 ritl Tarimy (216 liters). In a rectangular container, its length, width, and depth are 1/4 arm (60 cm), and in a cylinder, its height is 2.5 arm (120 cm) and its diameter is 1 arm (50 cm).

"This means that water is divided according to the law into two parts":

1. Little water, namely water that is less than two qullah, this water has certain legal limitations.
2. Plenty of water, namely water that reaches two qullah or more, this water has its own laws.

[والقليل: يتنجس بوقوع النجاسة فيه وإن لم يتغير]

The ruling on a small amount of water is that it is declared impure if something impure enters it, even if the nature of the water does not change. This ruling applies if the impurity is an impurity that is not forgiven by the Sharia and the water does not flow from above.

If it enters the water a little bit of impurity that is forgiven by the Sharia, then it has no effect, the water is still declared holy and sanctifying. Excrement that is forgiven is, for example, excrement that cannot be seen by the naked eye (because it is very small/soft).

According to Imam Ramli, impurity is absolute, but according to Ibnu Hajar, it is conditional as long as it is not considered mughallad impurity.

Another example, such as the carcass of an animal whose blood does not flow, when part of its body is broken while still alive, which is a race of lizards and those smaller than it. But this kind of carcass is forgiven on the condition that it does not

change the nature of the water and is not placed in the place of the water after its death, unless it is carried away by the wind or taken by an animal. A scholar, al-Khathib added, except for those who bring children who have not been mummyz.

If a small amount of water flows from above and touches the impurity, then the ruling on the water is not that it is considered impure, unless its nature changes or its quantity increases due to mixing with impurity or the place that the water touches becomes impure (due to the influence of the impurity).

It should be noted that the law of all kinds of liquids (such as milk, oil and honey) - whether little or much - is like the law of water which is little in all its problems, except for liquids that flow from above, the law is like the others.

[والماء الكثير: لا يتنجس إلا إذا تغيّر طعمه، أو لونه، أو ريحه]

This means that the law of abundant water is not to declare it as impure simply because it encounters impurity in the water, but rather if its taste, color, or smell changes, even if the change is very slight. There is no difference in this matter whether what enters it is impure and forgivable or not.

If water has changed its nature due to the presence of impurity in it, then the change in nature disappears by itself or water is added to it, even if the water is musta'mal or mutanajis - then it is considered to be holy. However, it is not considered holy if it is only given musk or za'faron perfume.

If an impurity of the same nature and quantity as water enters a large amount of water - in taste, color, and smell - such as urine that no longer smells... then it is estimated to have strong properties, such as the color of ink, the smell of musk, and the taste of vinegar. If it is estimated to change one of its properties - then the water is declared mutanajis, and if it is considered not to have changed its properties then it is declared not mutanajis.

If a pure liquid enters the water - whether a little or a lot - and can mix with water, even though the liquid does not need it, such as saffron and rose water, the ruling is that if there is a major change in its properties to the point that the water's purity disappears - then it cannot be used for purification, but the water remains pure as seen from the outside.

If what enters the water is a holy liquid that cannot be mixed, meaning it can be separated, such as agarwood and oil, or the liquid/object needs something like a place to hold it and a place to flow it, or the change is not big so that the (absolute) name of the water remains - then the water is still declared holy and purifying.

If something pure and in keeping with the water's properties, such as rose water that has lost its odor, enters the water, then it is thought to have various moderate properties, such as the color of juice, the taste of pomegranate, and the smell of incense. If it is thought to have changed its properties significantly, then it is not permissible to purify oneself with that water, and if it is thought to have not changed or to have changed only slightly, then it is permissible to use it for purification.

[فصل: موجبات الغسل ستة]؛

(الغسل) in language means flowing water over something, and in sharia it means flowing water throughout the body with a certain intention.

This means that the reasons why someone is obliged to take a bath are if one of the following six things occurs;

(إيلاج الحشفة في الفرج)

The meaning of (إيلاج) here is the reaching of the head of the male genitalia or its size (for those who do not have it) to the part of the female genitalia that is not obligatory to be washed during bathing.

This means that the first reason why a person is obliged to take a bath is when the head of the penis or something of the same size from someone who does not have one enters the vagina of a woman (intimate intercourse occurs).

(وخرج المنى)

Imam Nawawi said: “The semen of a healthy man is white, thick, comes out in a gradual gush and coincides with his lust, feels good when it comes out, but causes weakness afterward, its smell is like the scent of dates (overripe dates), almost similar to the smell of flour dough when it is still wet, and like chicken egg white when it is dry. Some of these characteristics are sometimes not found, even though it is semen that requires bathing. However, the main point is if it has one of the following three special characteristics, namely:

- Coming out with lust and causing weakness of the body.
- The smell is similar to the smell of date palm fruit.
- It comes out gradually.

Whenever there is one of the above qualities -- then it is semen. If all of the above characteristics are not found then it is not semen.

Meanwhile, female semen is a yellow colored and soft liquid.”

The law of semen is sacred, regardless of its nature, even if it looks like pure blood.

Madzi water is white, soft and sticky water, which comes out when in a state of lust, or without being accompanied by lust, and does not come out gradually and does not cause the body to become weak.

Wadi water is white, thick, and cloudy, odorless water that comes out after urinating or carrying heavy objects. Both types of water, madhi and wadi, are considered impure and invalidate ablution (wudu), but do not require a ritual bath.

This means that the second reason for taking a mandatory bath is the release of semen until it is visible at the tip of the head of the male penis, and the outer part of a girl's genitals and the visible part of a married woman's genitals when squatting.

But with one condition, namely that the semen is his own semen that comes out first from its usual path, or from an open place under the man's spine and the woman's ribs (chest), while the original place is closed and the semen comes out not because of pain.

If the open space provided is not under both of them - then it is not obligatory to bathe with the semen coming out of that place. And if the place provided is right on both sides - then bathing is obligatory according to Ramli, and not obligatory according to Ibn Hajar.

If the original place is closed from birth - then it is obligatory to bathe with the absolute release of semen, regardless of where the hole is provided, even if it comes out through the body cavity according to Ibn Hajar, but not according to Ramli who is related to this last discussion.

If someone is in doubt whether what comes out is semen or madhi water, then he may choose. If he thinks it is semen, he must take a bath and not wash the part that was exposed to the water, because the law of semen is pure, and if he thinks it is madhi water, then it is sufficient for him to perform ablution and wash the part that was exposed to the water, because according to the law, madhi water is impure.

(والحيض والنفاس)

Nifas is the blood that comes out after childbirth. It's called nifas because it comes out after the human soul (nafs) is born. The meaning of menstruation has been discussed previously.

This means that the third and fourth reasons for taking a mandatory bath are menstruation and postpartum bleeding, but at the same time when both have stopped and when about to perform prayer or similar acts of worship.

(والولادة)

This means that the fifth reason for the obligation of bathing is the release of the fetus - even if it is dry, there is no blood coming out or a clot of blood or a lump of flesh, on condition that there is a statement (from an expert in the field) that says that it is a human form.

A midwife is a woman who receives a baby during the birth process.

(والموت)

Death is the separation of the soul and the body.

This means that the sixth reason for the obligation to bathe is the death of a Muslim, other than a martyr. Premature babies who show no signs of life but have reached the fourth month of pregnancy must be bathed.

Washing the body of a deceased person is an obligatory duty for Muslims. Just as bathing is obligatory for various reasons mentioned by the authors of the scriptures, bathing is also recommended for the following reasons:

- Friday bath, the time starts from dawn and is specifically for people who want to attend Friday prayers,
- Eid prayer bath, the time starts from the middle of the second night and is not specifically for people who want to attend the led prayer.
- Istisqa' prayer bath and eclipse.
- take a bath when an infidel converts to Islam.
- Taking a shower after waking up from being crazy and fainting.

It is still sunnah if one does not experience junub during the period of disbelief, as well as the period of madness and fainting. However, if a person experiences junub beforehand, then it is obligatory for him to take a bath.

- It is also sunnah to take a bath after washing the body.

Then there are certainly more reasons why it is sunnah to bathe in various hadith histories.

[فصل: فروض الغسل اثنان]:

This means that the parts of bathing - whether obligatory or sunnah - whose essence cannot be achieved except with these parts, are two things;

(النَّيَّة)

This means that the first of the two fardhus of bathing is the intention when first washing part of one's body. Let people who are junub intend to lift the hadas of their junub, menstruating women intend to lift the hadas of menstruation or postpartum - if this does not mean what it means according to the Shari'a and postpartum women can intend to lift the hadas of nifas or menstruation - if it does not mean the meaning according to the Shari'a and women who give birth can intend to lift the hadas wiladah (giving birth).

So it is enough for a person to have the intention for every obligatory bath that he performs, or to have the intention to remove major impurity, or to only remove impurity without having the intention to take a bath or purify himself.

It is also obligatory for a person who has had ejaculation with the intention mentioned above, and the previous intention is not sufficient (i.e., the intention must always be renewed).

(وتعميم البدن بالماء)

The word (البدن) literally means all parts of the body except the head. The meaning mentioned above refers to all parts of the body.

This means that the second obligatory bath is to sprinkle water on all parts of the body, including the skin, nails, and hair, both inside and out, regardless of the thickness of the hair, including the closed outer part of the nose and the hair growth area (skin) and the hair that has been pulled out, and the folds that do not have grooves (depressions), also the part under the foreskin (clitoris) that has not been circumcised, and the exposed part of the genitals of a woman who is still a virgin or married (not a virgin) when squatting while defecating. Not on the inside of the genitals, nose, or hair that has knotted itself, and it is obligatory to undo braids (ponytails) if the water cannot wet the inside of the ponytail, if it is certain that the water can wet the inside, then there is no need to undo them.

There are many sunnahs that apply when bathing, including;

Standing, facing the qibla, ablution (before performing ablution), saying Bismillah, running water on the folds of the skin, when the sun shifts/slips, rubbing the skin, repeating three times, in the order of the sequence, washing the palms, then on the genital area and around it, gargling, istinsyaq, then ablution with perfect ablution, intending to remove small hadas even if there is no hadas on it, sprinkle water on the side of the head and start with the right side / part front then to the back, then to the left side of the body in front then to the back of the left side.

It is disliked for a person who is junub to sleep and have sexual intercourse, as well as to eat and drink before cleaning the genitals and performing ablution first. And the same is true when a woman has stopped her menstruation or postpartum period, then it is also disliked to do so, except in the case of sexual intercourse - then it is forbidden (before the woman takes a bath).

And it is also forbidden to perform sexual intercourse if a man's genitals are unclean, except for people who are incessant (always having semen come out) or have a habit that contact with water will weaken their penis.

[فصل: شروط الوضوء عشرة]:

This means that there are 10 conditions for valid ablution, and if one of them is missing, the ablution is invalid. These conditions also include the requirements for valid ghusl. In fact, the first two conditions must be met in every act of worship, and the third condition must be met in every act of worship that requires purification.

(الإسلام)

That is, the first condition for the validity of ablution is that the person performing ablution must be Muslim, then the ablution of a non-believer is not valid. You already know that this is a valid condition for bathing, except for the bathing of an infidel woman who has finished her period in order to become halal for her Muslim husband, then her bathing is considered valid, but must be repeated if she has converted to Islam.

(والتمييز)

A Mumayyiz for a human being is someone who can understand the conversation and respond with an answer, or someone who can eat on their own, drink on their own and perform istinja on their own, or someone who can distinguish between right and left, or someone who can distinguish between dates and embers - these are the various criteria.

This means that the second condition of the valid conditions for ablution is that the person performing ablution has been mumayyiz. That is true, except for the purity of a child who has not been mumayyiz, for tawaf, the scholars state that it is still valid if it is pure.

(والنقاء عن الحيض والنفاس)

The word (النقاء) means clean, but in this case, it means not menstruating or postpartum.

This means that the third condition for valid ablution is not being menstruating or having postpartum bleeding. Also included are things that invalidate it, such as the release of urine (during ablution). Similarly, regarding ghusl, ghusl is invalid if semen, menstruation, or postpartum bleeding are released. Yes, there are exceptions for ghusl during Hajj and similar rituals, as these are still recommended, even for women who are menstruating or in postpartum bleeding.

(وعما يمنع وصول الماء إلى البشرة)

The word (البشرة) means skin, namely the outer part of human skin.

This means that the fourth condition of the validity of ablution is that there is nothing that prevents water from reaching the body parts, such as dirt under the nails, if it is not from sweat. This also includes hardened fat/oil, but if it is still in a liquid state, then it is still permissible (valid), even if the water does not feel like it is flowing over the body part. Also included in what must be cleaned from the body parts is dust that is on the body, if it is not difficult to remove it, but if it is difficult to the point that it has become like a part of the body, then it is still permissible (valid).

(وَأَلَّا يَكُونَ عَلَى الْعَضْوِ مَا يَغَيِّرُ الْمَاءَ)

What is meant is that the fifth condition of the valid conditions for ablution is that there is nothing in the body parts that can change the nature of the water with a large change until the absoluteness of the water disappears, such as ink and za'faron. If the changes are slight and do not change the name of the water - then it is still valid.

(والعلم بفرضيّته)

The sixth condition for valid ablution is that the person performing it knows that it is obligatory. Therefore, if one doubts its obligation or believes that ablution is sunnah, then the ablution is invalid.

(وَأَلَّا يَعْتَقِدَ فَرَضًا مِنْ فُرُوضِهِ سُنَّةً)

The seventh condition for valid ablution is not believing that one of the obligatory acts of ablution is considered sunnah. Therefore, a person must be able to distinguish between what is obligatory and what is sunnah, or believe that everything recommended is considered obligatory, or consider some to be obligatory and others to be sunnah, provided that he does not intend to consider a particular obligatory act as sunnah.

There is no difference in the whole description above between the person who knows and the person who does not know according to Ibn Hajar, but Ramli has a different opinion on the last issue, saying: "It is not valid except for the person who does not know."

(والماء الطهور)

Pure and purifying water is pure water, meaning water that is not bound by strong bonds, according to those who know its condition and are experts. Pure water is water that has no bonds, or that has bonds but can be released, such as seawater and well water. Water that has strong bonds, such as watermelon juice and the like, cannot be used for ablution.

The meaning is that the eighth condition of the validity of ablution is that the water used for ablution must be pure and purifying water, but it is not required to be certain about the purity of the water when there is doubt, it is sufficient to assume that the water is pure and purifying, just as it is permissible to assume that there is impurity when there is no doubt

(ودخول الوقت، والمواالة لدائم الحدث)

The ninth and tenth conditions of the validity of ablution specifically for people who are always in hadath are the belief or suspicion that the time for prayer has arrived and the continuous performance of ablution between the act of ablution and between the hadath and between the prayer.

There are five additional conditions for ablution and bathing besides those already mentioned, namely:

- Eliminates najis ainiyah (i.e. najis that still has color, smell and taste), but it is not required to eliminate najis hukmiyah (i.e. najis that has no smell, color and taste), namely it is sufficient to wash it once at the same time as the ablution that is done to remove hadats.
- Distribute water to all ablution members.
- The certainty of the removal of hadath according to the provisions of ablution. (Therefore, ablution is not valid if the person is not certain that he has hadath and then becomes certain that he had had hadath previously).
- Having the intention of ablution continuously in your heart, means not turning to anything other than what you intended.
- Not linking the intention to anything, so if someone says: "I intend to perform ablution, God willing." and does not intend to gain blessings from the words, then his ablution is invalid.

[فصل: نواقض الوضوء أربعة أشياء]

The word (النواقض) is the plural of the word (ناقض), namely eliminating something down to its essence. But what is meant in this case are the causes that invalidate ablution due to the presence of one of them. And if we return it to its external meaning, then it will not be desirable for the ablution to be lost to its core, it will also cause the prayer being performed at that time to be invalidated.

The meaning is the causes that invalidate ablution if there are one of the following four things;

(الأول: الخارج من أحد السبيلين، من قبل أو دبر، ریح أو غيره، إِلَّا المنی)

This means that the first thing that invalidates ablution is: the release of something from a person's anus or anus, whether it is something normal, such as urine, feces, vaginal fluid that comes out up to the point where it must be washed when bathing, or something unusual, such as worms, blood and stones, except for a person's semen that comes out first and is not mixed with other semen, in which case it does not invalidate ablution, but bathing is obligatory.

If one of the two excretory passages is blocked from birth, then it will be invalidated by the exit of something from wherever the hole was made, other than from a body cavity, according to Ramli. However, this differs from the opinion of Ibn Hajar, who stated that ablution still invalidates even if it exits from a body cavity.

If one of the two drainage pathways is closed at birth - then it does not cancel unless it comes out of the hole under the stomach (navel).

And if a hole is opened while the original remains open, it does not invalidate something coming out of it, wherever the hole is.

(الثاني: زوال العقل بنوم أو غيره)

(العقل) linguistically means prevention, and in Islamic law it is called character or nature, and is interpreted as a characteristic that is able to know various basic things through the five senses. And it is known as reason, because reason prevents someone from doing evil.

Sleep is the loosening of the brain's nerves caused by the moisture of steam rising from the stomach.

So the meaning is that the second reason for things that invalidate ablution is the loss of reason due to sleep or insanity or fainting or epilepsy or drunkenness or the like.

Insanity is a disease that takes away feelings from the heart, but still has strength and the ability to move.

Fainting is a disease that causes loss of feeling in the heart accompanied by weakness of the body's limbs.

Ayan is a disease resembling insanity, which causes a person affected by epilepsy to drop his head to the ground.

Drunkenness is a deficiency in a person's mind accompanied by swaying of the body and incoherent speech.

تنبيه

News Flash :

Sleep and fainting did not invalidate the prophets' ablution, because their hearts do not sleep, and fainting only caused weakness in their external organs. It is also impossible for the prophets to be affected by anything that would cause them to lose their minds other than sleep and fainting.

(إلا نوم قاعد ممكّن مقعدته من الأرض)

The meaning (التمكين) is that there is no gap between him and his seat.

This means that there is an exception to the cause of losing one's mind due to sleep which invalidates ablution, namely if one loses one's mind due to sleep where there is no gap between oneself and the place where one is sitting, then this does not invalidate ablution, even if one sits in the ihtibaa' manner (sitting with one's knees hugged, or in another way, namely sitting while linking one's legs and back with a cloth or something similar).

It is true, if a person who is infallible or just and who is also a trustworthy person informs that his ablution has been broken while sleeping, then his ablution is considered broken according to Ibn Hajar, but according to Ramli it will be broken if the notification is only from a just person.

(الثالث: التقاء بشرتي رجل وامرأة كبيرين أجنبيين من غير حائل)

It has been mentioned in the previous discussion that (البشرة) is the outer skin of humans.

The meaning of (الكبيران) here is two people who have reached the limit of lust according to healthy people. The criteria for lust are erect genitals for men and attraction for women. The meaning of (الأجنيبان) is people who are not related by mahram, bloodline, milk, or family due to marriage.

The meaning is that the third reason for the things that invalidate ablution is the sure touching of two skins of a man and a woman - who have no mahram relationship between the two and have reached the limit of lust (a person who has lust) is touched without any obstacles. There is no difference between the one who touches and the one who is touched, meaning that both of them invalidate the ablution if they touch, and it is still declared to invalidate the ablution, even if it is touched by a child who is not mumayyiz, mentally handicapped, forced or a dead person - ablution is invalidated only for the living, as well as paralyzed limbs, either from the one who touched or the one who was touched.

Skin in this context includes the gums and tongue, but hair, teeth, and nails are not. Ibn Hajar added that skin also includes the visible interior of the eyes and bones, but Ramli disagrees on these two issues.

It does not invalidate ablution if it touches a severed body part unless it is more than half of the body according to Ibn Hajar, whereas according to Ramli it is if it has been called a part of someone's body.

(الرابع: مسّ قبل الأدميّ أو حلقة دبره ببطن الراحة، أو بطون الأصابع)

The palms and fingertips are the areas covered when the palms of the hands are pressed together with slight pressure. This excludes the fingertips and the area between them, such as the edges of the fingers and the edges of the palms.

The fourth reason for invalidating ablution is a person or a person of mixed sex who touches a visible part of a person's genitals, or the anus, using the palms or fingertips. In this case, it is invalidated only by the person holding it, and includes touching the genitals if they are still visible and touching the cut area. However, touching the part that was cut during circumcision does not invalidate it.

تنبيه

News Flash :

It can be seen from the previous discussion that there are eight kinds of differences between holding (المسّ) and touching (اللمس), namely:

- Firstly, it only invalidates the person who holds it and does not invalidate the person who is held, unlike the issue of touching, which actually invalidates both, the one who touches and the one who is touched.
- Second, it is not required in the matter of holding that there is a difference in gender, male and female, unlike the matter of touching.
- Third, holding can happen between one person, whereas touching will not happen except between two people.
- K four, holding cannot be cancelled except with the palm of the hand, unlike touching which can be cancelled with any part of the skin.
- Fifth, holding is not specific to people who are not related to each other, unlike the issue of touching.
- Sixth, touching a cut off genitalia invalidates ablution if its shape is visible, unlike touching a cut off body part.
- Seventh, holding is only specific to the genitals, unlike the problem of touching.
- Eighth, holding is not associated with having reached the limit of lust, unlike the problem of touching.

[فصل: من انتقض وضوؤه، حرم عليه أربعة أشياء] :

The meaning of ablution being invalid is not performing ablution, even though there was no prior ablution.

This means that it is forbidden for someone who does not perform ablution to do one of four things;

(الصلاة، والطواف، ومسّ المصحف، وحمله)

The meaning is that four things are forbidden for people who do not perform ablution, namely doing one of the following:

- Prayer, whether fardhu or sunnah, or funeral prayer, if the person does not always have hadats or does not have water and dust.
 - Tawaf around the Kaaba.
-

- *Holding the Mushaf and its skin which is attached to it, as well as the skin which is detached from it but is still attributed to the Mushaf, and its pouch or box or hanger provided that the Qur'an is in it in the last three cases.*
- *Carrying a Mushaf. If someone carries a Mushaf and other items - even a needle - then if the intention is to carry only the item or together with the Mushaf - then it is permissible, or if the intention is to carry only the Mushaf - then it is forbidden, or absolutely (without any intention) - then it is not forbidden according to Ramli, in contrast to Ibn Hajar.*

Included in the matter of prayer are things like that, such as prostration in gratitude and reciting the tilawah and Friday sermon, all three are forbidden for people who have minor hadath (not performed ablution).

[ويحرم على الجنب ستة أشياء]:

A person who is junub is someone who has had intimate intercourse or has ejaculated semen, which requires bathing - taken from the word (الجنابة) which linguistically means far away, and in Shariah it is a semantic matter that is present in the body and prevents the validity of prayer.

So it means that it is prohibited for someone who is guilty of doing one of the six things;

(الصلة, والتواف, ومّ المصحف, وحمله, واللبث في المسجد, وقراءة القرآن)

It means that the six prohibited things for someone who is in a state of junub are the four forbidden things for people who do not perform ablution, and two additional things, namely:

- *First, being inside the mosque, if he is a Muslim and mukallaf, not a prophet or there is an excuse, such as the door of the mosque is locked or he is afraid to leave the mosque, then it is obligatory for him to immediately perform tayammum with dust that is not part of the mosque's waqf.*
- *Secondly, reading the Qur'an with no intention of reading, or with another intention such as intending to recite only, is also not forbidden if it is intended to be something else or absolute (no intention whatsoever).*

[ويحرم بالحيض عشرة أشياء]:

That is forbidden due to the presence of menstruation to do eleven kinds. And the law that applies to menstruation also applies to childbirth in the sense of prohibition.

(الصلة, والطواف, ومس المصحف, وحمله, واللبث في المسجد, وقراءة القرآن, والصوم, والطلاق, والمرور في المسجد إن خافت تلويثه, والإستمتاع بين السرة والركبة)

The word (الطلاق) linguistically means the release of a bond, and in Islamic law, it means the release of a marriage contract with the word divorce and the like. The word (المرور) means to pass, that is, to enter through one door and exit through another. The word (والإستمتاع) means to look and touch without any obstruction due to lust, that is the strong opinion.

So it means things that are prohibited to be done because of menstruation, there are six things among them as prohibited for junub and there are four additional things, namely

- *First, fasting.*
- *Second, pass by the mosque if you are worried about polluting it. Those are the eight things that are prohibited for menstruating women.*
- *Third, talaq, it is forbidden for a husband to divorce his wife who is menstruating, if his wife has been touched and it is possible that she is pregnant. Meanwhile, divorce is not talaq khulu', which is divorce at the request of the wife by giving something to her husband. And divorce does not occur when the wife is pregnant.*
- *Fourth, perform preliminaries between the navel and the knees by looking or holding without an obstacle with lust. It is also forbidden for the husband.*

All of these prohibitions apply until the woman takes a bath or performs tayammum, except for fasting and divorce, which is permissible when the menstrual blood stops.

Among the prohibitions for menstruating women is to purify oneself with the intention of worship, which is the *eleventh prohibition*. Purifying oneself with the intention of worship is forbidden before the menstrual blood stops and is permissible after the menstrual blood stops, even before bathing.

Just as it is forbidden to divorce a wife who is menstruating, it is also forbidden to divorce a wife who is pure and has been collected during that period, making it possible for pregnancy to occur, or to divorce a wife during menstruation that is before the pure period and is also not a request from the wife by giving something to her husband.

[فصل: أسباب التيمم ثلاثة]

Lafadz (الأسباب) linguistically means a means to achieve something, and in terms it is something that shows its existence if the cause exists, and shows its absence if the cause does not exist.

Lafadz (التيمم) linguistically means to intend, and according to Islamic law it means to apply dust to the face and both hands with certain conditions.

This means that there are three reasons that permit tayammum, and some scholars make it seven reasons, written in the following verse of poetry:

فقد وخوف، حاجة، إضلاله ❧ مرض يشق جبيرة، وجراح

Meaning: "There is no water, fear, there is a need and/or there is no aggravating illness, there are bandages and wounds on the body."

Some scholars list five reasons for performing tayammum: lack of water, fear of finding it, ignorance of where water is and forgetfulness, other needs, and fear of harm from using water. One scholar said, "These are the most important reasons."

Know that the reason that allows tayammum is essentially the weakness of using water, either in reality or in accordance with the Shari'a. And other causes arise because of this weakness.

(فقد الماء)

Lafadz (الفقد) means there is none.

As for the meaning of the first reason for tayammum, it is the absence of water, so a person who does not perform ablution and a person who is junub if he is sure that there is no water, even though he has been informed by a trusted person according to Ramli, differs from Ibn Hajar.

If a person who has hadast and junub suspects that there is water, or is doubtful or doubtful about whether there is water or not - then he must first look for it every time he wants to tayammum at the time of prayer, by checking the houses, caravans, if possible, if there is water in them, and giving them the price of water, then look around him from four directions, if he is on a straight plain, and if necessary, he should go around looking for help by shouting at a distance of 300 arms (150 meters).

If you are still certain that there is water, and it is within a short distance, that is, 1.5 miles, or 9,000 feet (4.5 km), then you are obligated to search for it. However, if the water is further away than that, which is called a long distance, then you are not obligated to search for it.

Know that it is not absolutely obligatory to look for water (at any distance) except on the condition that it does not endanger oneself, one's limbs, property and respected authority, even if it is not one's, and does not separate from the group, even if it is not frightening for him, and does not exceed the time of prayer.

Yes, if you are certain that the water is within a screaming distance (150m) or a short distance (4.5km) -- there are no conditions, namely that it does not endanger his authority over certain goods, and there is no condition on the property that must be paid in exchange for the water for purification, either as a price or a wage. Likewise, it is not required to not leave the prayer time if you are certain that the water is within a screaming distance (150m).

(والمرض)

This means that the second reason for tayammum is an illness that already exists or will occur, so a person who is in hadath and junub is allowed to perform tayammum, if he is afraid that using water will harm himself or the benefit of a body part or the duration of the illness or the pain will increase or something will happen that is very bad, such as a change in color from black to white for example or vice versa, or the skin will become soft (shrink and moist) or hard or have holes or growths of flesh.

However, it is stipulated that the above problem occurs on body parts that are visible while working, such as the face and palms of the hands, or does not become a disgrace or blemish if seen by other people.

All of these concerns are based on experience and information from trusted (expert) people . If both are absent and one suspects something will happen , then tayammum is permissible but the prayer should be performed in q adha according to Ibn Hajar, while Ramli states that it is obligatory to use water .

If you are worried about using water on a part of your body... then it is obligatory to wash the healthy part of your body and a person who is in hadath can perform tayammum instead of the sick part of your body at the time when that part of your body should be washed, while a person who is junub can perform tayammum at any time.

If there is a covering on the part of the body that is sick, such as a bandage or something like that, then it must be removed in three cases, namely:

- Allows washing of the affected area with water.
- If this is not possible, but the bandage covers a healthy part of the body , then it must be removed to wash the healthy part of the body.
- The bandage is on the parts that must be wiped during tayammum (face and both hands), and allows wiping the parts under the bandage with dust.

The meaning of (allowing) is not to worry about the above things happening. If the person is worried about it , then it is not obligatory to remove it, but the healthy part should be washed and the upper part of the bandage wiped with water, then tayammum should be performed on the part under the bandage that was not touched by water .

And it is obligatory to repeat the prayer in three ways, namely ;

- First, the bandage is on the tayammum member, whether the bandage is placed in a state of purification or not, covering the healthy part or not.
- Second, The bandage is placed on other than the tayammum member and covers the healthy part more than is necessary, whether it is placed in a state of purity or not.
- Third, the bandage is placed on the part other than the tayammum part and covers the healthy part sufficiently, and is placed in a state of hadats.

If it does not cover the healthy part at all, and the bandage is not on the part of the body that is being treated with tayammum, then the prayer is not obligatory, regardless of whether it is placed in a state of purity or not. Similarly, the prayer is not obligatory if the bandage is on something other than the part that is being treated with tayammum and covers the healthy part sufficiently, but is placed in a state of purity.

These are two examples that do not require repeating the prayer, so that when combined with the three previous examples , the bandage problem becomes five examples, three of which require repeating the prayer, while the other two examples do not require repeating the prayer.

(والاحتياج إليه لعطش حيوان محترم)

The meaning (المحترم) is that it is forbidden to kill him.

The meaning is that the third reason why tayammum is permitted is water which is needed to quench the thirst of creatures. a living creature whose killing is forbidden, namely, it is feared that if the creature is thirsty it will cause illness or something similar as has been discussed, whether the creature is human or something else, whether it is one's own or another person's, whether what is feared happens now or will happen in the future, even if he thinks there will be water in that place.

Among the reasons for performing tayammum, water is needed to quench thirst, if the water is needed for selling, cooking, paying a debt, or washing something impure. If a person uses the water for purification, even though it is needed for any of the above purposes , then the purification is considered valid.

(وغير المحترم ستة):

This statement is an answer to a question that may arise, namely that it can be understood if the previous discussion is related to living creatures that cannot be killed, - then tayammum cannot be done because the water is needed only for drinking creatures that can be killed, in fact you should use the water for purification even though it will cause the death of the creature (that can be killed). What living creatures can be killed?

(تارك الصلاة, والزاني المحصن, والمرتد, والكافر الحربي, والكلب العقور, والخنزير)

Namely, the first creature that is allowed to be killed is a person who leaves the prayer after the leader orders it, namely a person who delays the prayer until the entire prayer is performed outside of the time, because of laziness or sambelawa (looking down on it).

It is sunnah to ask such people to repent, and if they refuse to repent, they are killed, as stipulated in Sharia law. After their death, they are still considered Muslims.

If a person abandons prayer because he denies his obligation , then he is an apostate, and the law will be discussed.

Second (zaani mu k hshon) means a man who is sane, mature , and free who hides/protects his honor (his genitals) or can control them - if he follows his lusts (genitals) - in his state of puberty, and his sanity and freedom with a woman's genitals in a legal marriage, then he commits adultery. While the level of punishment is stoning to death, and for women the punishment is the same as for men.

Third (apostate) is every person whose divorce has been deemed valid, because in fact he is mukallaf without coercion, then he breaks away from Islam with an intention or his words or actions that show disbelief. And he is required to be asked to repent, so if he repents by returning to Islam then he will be allowed , but if he refuses to repent - then the law for him is like the law for the polytheists.

Fourth (infidel harbiy) are infidels who do not have a peace treaty with Muslims. This differs from the infidel dhimmiy (under the protection of the Islamic government) , mu'aahad (allied with the Islamic government) , and mu'amman (under the insurance of the Islamic government) .

Fifth , (a vicious dog) even if it has benefits, unlike a dog that has benefits but is not vicious/wild, it is forbidden to kill it. If there is a dog that is neither beneficial nor harmful , then Shaykh al-Islam said: "That animal is an animal that is permissible to kill." However, Imam Ramli has a different opinion on this matter.

Sixth, pigs, although not included in the category of fierce/ wild animals.

[فصل: شروط التيمم عشرة]

The meaning of the condition here is something that must be done, because some of what is mentioned is part of the pillars.

The meaning is that there are ten things that must be done during tayammum.

Some things that have not been mentioned are the absence of water, either in reality or according to Islamic law, and there being no intention of committing sin in the journey undertaken, if it is considered that there is no water according to Islamic law.

(أن يكن بتراب)

This means that the first condition for tayammum is that it is performed using dust, in any form, even if it is on something that is burnt and the dust appears or mixed with dry vinegar, for example, even if the taste, color, or smell changes. It is permissible to use dusty soil or something similar mixed with dust, even on something that can be cured with it, and also

dust on coarse soil. Crushed stone, wood termites, and anything that cannot stick to the body that is part of the dust due to the moisture/wetness of the body or its softness cannot be used for tayammum.

It is true, tayammum is considered valid for someone whose limbs have unavoidable wetness, such as someone who always sheds tears or sweats.

(وَأَنْ يَكُونَ التُّرَابُ طَاهِرًا)

As for the second condition of tayammum, dust is used for tayammum in a pure state. It is not legal to use the dust that is in the grave that is usually dug up and dug up again, because it has been mixed with the corpse. It is also illegal to use dust that has been touched by faeces, such as urine, even if it has dried.

(وَأَلَّا يَكُونَ مُسْتَعْمَلًا)

The third condition for tayammum is that the dust used for tayammum is not musta'mal, that is, it has been used to remove hadats, whether it is on a limb or has fallen from it, or it has been used to remove impurity, such as musta'mal dust from mughalladhoh impurity.

(وَأَلَّا يَخَالِطَهُ دَقِيقٌ وَنَحْوُهُ)

The fourth condition of tayammum is that the dust used for tayammum is pure dust, which is not mixed with flour, paint or the like, even a little .

(وَأَنْ يَقْصِدَهُ)

The fifth condition for tayammum is to intend to take the dust for tayammum by transferring it, even if someone else does it with his permission, even if the person is a child or a disbeliever or a menstruating woman according to Ramli, but Ibn Hajar does not approve of it. And there must be an intention from the person who gives permission.

(وَأَنْ يَمْسَحَ وَخْهَ وَيَدَيْهِ بِضَرْبَتَيْنِ)

The sixth condition of tayammum is to wipe the face and both hands with two dust removals, not less than that. It is disliked to wipe more than twice if the dust has been completely removed with those two times in the part that should have been wiped. If it has not been completely removed, then it is obligatory to remove more dust.

(وَأَنْ يَزِيلَ النِّجَاسَةَ أَوْ لَا)

The seventh condition of tayammum is to remove the impure things that are not forgiven and are present in the body. This is done before tayammum if possible. However, if it is not possible to do so - then tayammum is valid with the presence of impure things according to Ibn Hajar, but according to Ramli, prayer is performed without performing ablution and tayammum. And it is obligatory to make up the prayer according to these two opinions.

(وَأَنْ يَجْتَهِدَ فِي الْقَلْبِ قَبْلَهُ)

The eighth condition of tayammum is to try earnestly to find the direction of the Qibla before performing tayammum if the direction is not known. Therefore, tayammum is not valid before earnestly finding the Qibla, according to Ibn Hajar, while Ramli stated that this is not a condition of tayammum.

(وَأَنْ يَكُونَ التَّيَمُّمُ بَعْدَ دَوْحِ الْوَقْتِ)

The ninth condition for tayammum is to do tayammum after you are sure or think that the time for the prayer you wish to perform with tayammum has arrived.

The time for the second prayer in the jama' ta q dim congregation will begin when the first prayer has been performed, so tayammum is performed after the first prayer, not before. Therefore, if the time for the second prayer begins before the second prayer is performed, the tayammum is invalid. Meanwhile, tayammum is used to perform the qadha prayer when one remembers it, and tayammum is not valid if it is to be used for the vow prayer related to the time until after its time has entered.

Tayammum for the earliest funeral prayer is done after the body has been washed, but it is makruh if it has not been shrouded, whereas for sunnah prayers which have a time limit, tayammum is done after the time has come, and for sunnah prayers which have a reason, tayammum is done after the time is allowed. --then tayammum for tahiyyatul mosque is done after entering the mosque, and --for istisqa' or eclipse prayer it is done after the gathering of people if you want to pray with them and if not -- then tayammum is done after the rain stops during istisqa' prayer and when the shape of the sun or moon begins to change during eclipse prayer. Meanwhile, for absolute sunnah prayers, tayammum is performed at any time except at prohibited times or before that time, but intends to pray at prohibited times.

(وَأَنْ يَكُونَ يَتِيْمٌ لِّكُلِّ فَرَضٍ)

What is meant by fardhu here is fardhu 'ain, whether the five-time prayer or what is vowed, whether it is prayer or something else, such as tawaf. fardhu, whether it is qadha' or not.

Adapaun means that the tenth condition of tayammum is that tayammum should be performed every time the obligatory prayer is performed, so two obligatory prayers cannot be combined with one tayammum, and likewise between two obligatory tawafs and between an obligatory prayer and an obligatory tawaf, all of which cannot be combined with one tayammum.

Not included in the fard 'ain are the fard kifayah and sunnah, so it is permissible with one tayammum to perform any number of fard kifayah and sunnah along with one fard 'ain.

It is true, there are exceptions, namely the Friday sermon, the law is fardhu kifayah, but it is included in the fardhu 'ain in this matter. Ibn Hajar allowed tayammum with the intention of the Friday sermon being used for Friday prayers, but this was denied by Imam Ramli.

Including an exception to fardhu 'ain is tayammum instead of bathing which is mandatory for a woman in order to have intimate relations with her husband, where this is fardhu, but in this case it is classified as sunnah.

[فصل: فروض التيمم خمسة]

The meaning is Fardhu-fardhu tayammum or its pillars which are part of the essence of tayammum, there are five things.

(الأول: نقل التراب):

The meaning of (النقل) is to move. *Therefore, the first Fardhu tayammum is to move dust from the ground or something similar to the part of the body that will be wiped.*

(الثاني: النية)

The meaning is that the second Fardhu tayammum is the intention to allow everything that requires tayammum, such as prayer and holding the mushaf.

If someone intends to be allowed to perform fardhu prayers - then it is permissible with tayammum to perform fardhu prayers as well as the sunnah and others, such as holding a mushaf, or others. Examples of intentions; : "I intend to tayammum so that fardhu prayers are permitted."

If the intention is to allow prayer, tawaf, or jazanah prayer. Tayammum is permissible other than during the obligatory prayers, except during the Friday sermon according to Imam Ramli, but this differs according to Ibn Hajar. An example of the intention is: "I intend to perform tayammum so that prayer is permitted."

If you intend to be allowed to hold the Mushaf and other things except prayer and tawaf, then an example of the intention is: "I intend to perform tayammum so that I am allowed to hold the Mushaf."

If someone says in his intention: "I intend to allow everything that requires tayammum " -- then his intention is made towards the lowest level.

It is mandatory to have the intention at the time of removing the dust and to maintain it until wiping part of the face. If the intention is lost before wiping the face, it is considered invalid. However, if the intention is re-established immediately, it is considered sufficient according to Imam Ramli, differing from Ibn Hajar. It is sufficient for a person to renew their intention if they are in hadath after removing the dust and before wiping their face.

(الثالث: مسح الوجه)

The third obligatory act of tayammum is wiping the face. We've discussed the boundaries of the face in the chapter on ablution, but it's not obligatory to wipe dust on hair growth, even if it's thin; in fact, it's not recommended.

(الرابع: مسح اليدين إلى المرفقين)

The fourth fardhu tayammum is rubbing both hands up to the elbows. And according to the opinion of the previous Shafi'i school, rubbing the hands up to the wrist bones of both hands only, and that is the opinion chosen by Imam Nawawi rhm.

How to rub both hands: the fingers of the left hand other than the thumb are placed on the back of the fingers of the right hand other than the thumb, so that the tips of the right hand fingers do not exceed the index finger of the left hand, then the fingers of the left hand are rubbed on the right hand until they reach the palm of the right hand. . . then the tips of the fingers of the left hand are held at the end of the right arm, and continue to be rubbed until they reach the elbow. Then the palm of the left hand is turned to face the inside of the arm, and rubbed until it reaches the palm of the left hand with the thumb still raised. After that the left thumb rubs the right thumb.

Then, do the same thing to the left hand, and it is sunnah to wipe one palm with the other palm, because it is obligatory to wipe both palms when removing dust after wiping the face.

(الخامس: الترتيب بين المسحتين)

The fifth obligatory act of tayammum (clear impurity) is the correctness of wiping the face and hands, whether to remove minor or major impurities. If one does not follow the correctness, such as wiping the hands and then the face, then only wiping the face is valid. Discretion in collecting the dust is not obligatory, but it is recommended. This means that the first dust is used to wipe the face and the second is used to wipe the hands.

The author does not talk about the sunnahs of tayammum, and there are many of them, including ;

When doing siwak, this is done before taking the dust, reciting the basmalah, putting the right side first, continuously doing tayammum, then the part of the body that is wiped is considered to be the part that is being washed, reducing the dust on the palms of the hands, stretching the fingers when taking the dust, facing the Qibla, and everything that is included in the sunnah of ablution and is possible to do during tayammum, then it is included in the sunnah of tayammum, unless you wipe up to three times.

[فصل: مبطلات التيمم ثلاثة]

The author wrote with the word (المبطلات) not with the word (النواقض) because he followed the example of the followers of Shafi'i who wrote with that word.

Anything that invalidates tayammum is if one of the following three things occurs, but you will know from what we will mention that there are more things that invalidate tayammum than that.

(ما أبطل الوضوء)

The first thing that invalidates tayammum is if there is something that invalidates ablution. This applies if tayammum is intended to remove a minor impurity. If a person performs tayammum with the intention of removing a major impurity - then his tayammum is not invalidated if there are things that invalidate ablution. In such a situation, because it is considered invalid for him because of the small hadats, then it is forbidden for him to be affected by only small hadats, because it is considered to invalidate the small hadats, while it is considered not to invalidate the large hadats.

(والردة)

The meaning of apostasy in this case is to sever Islam, both in essence and in law.

The second thing that invalidates tayammum is deciding to abandon Islam in its essence, namely arises from someone whose thalaq speech is considered valid, or legally, that is, arises from a small child who has not yet reached puberty.

Murtad invalidates tayammum, but does not invalidate ablution, because tayammum is a weak purification, merely requesting permission to worship, and it cannot be performed if accompanied by apostasy. This is different from ablution, which is a strong purification.

(وتوهم الماء إن تيمم لفقده)

The meaning (التوهم) is basically a guess, but what is meant here is including doubt.

The third thing that invalidates tayammum is the emergence of suspicion or doubt about the presence of water - for a person who performs tayammum because there is no water -, such as seeing a mirage or cloudy clouds. And suspicion or doubt is when one is certain that there is water.

This applies if there is no obstacle, either before or at the same time, such as a wild animal, thirst, or hearing someone say, "I have water for someone ." But if the obstacle is later, such as hearing someone say, "I have water for someone," then this is still invalid.

The above discussion, all of which are if suspicion or doubt arises outside of prayer, but if one is in prayer - then suspicion or doubt does not invalidate the prayer. Meanwhile, if one is sure that there is water, then there is a detail in this matter, namely if the prayer still needs to be made up, such as being in a place where there is usually water - then the prayer is invalid. And if the prayer does not need to be made up, such as being in a place where there is not usually water or similar circumstances - then the tayammum is not invalidated, but it is Sunnah to break the prayer, if there is still time so that the prayer can be performed with ablution.

The meaning of a place - which is said to be rare or common - is that there is no water or similar conditions. is a place to perform tayammum according to Ibn Hajar, while according to Ramli it is a place to pray.

The inclusion that invalidates tayammum is the ability to pay the price of water without any obstacles such as debt, and the disappearance of the reason that allows tayammum - even while performing a prayer that does not need to be made up - not just a mere suspicion of the disappearance of that reason.

[فصل: الذي يطهر من النجاسات ثلاثة]:

Something that changes from an impure essence to a pure one through the method of istihaalah - that is, the change of something from one nature to another without reducing its essence - is of three types, and the third part still needs to be considered further.

Including something that changes its nature is blood, because it changes into milk, musk (musk perfume) and semen, so it becomes pure. And the meaning of impurity will be explained in the next chapter.

(الخمير إذا تخللت بنفسها)

Lafadz (الخمير) linguistically is something taken from grape juice, named that way because it covers common sense. According to Shari'ah, it is everything that intoxicates, even if it comes from honey or dates, and is not called khamr except in liquid form.

The meaning is that the first of the three types of impure substances that turn into pure is khamr if it turns into vinegar by itself, meaning that there is no other thing that mixes with it.

If mixed with other things - then it can be an impure or pure thing. If the mixture is an impure thing, then the wine that turns into vinegar is declared to be still impure, even if the impure thing is removed before it becomes vinegar and nothing is left (any part of the impure thing remains in the wine) at all.

If the mixture is a pure object and is removed before it becomes vinegar and nothing is separated from it at all - then the wine that becomes vinegar is declared pure, but if it is removed after it becomes vinegar or removed before and a little is separated from it - then the vinegar is declared to remain impure because the object mediates the change in the wine .

Ibnu Hajar said that the presence of seeds and grape stalks, date seeds and sediments (residues) that have hardened are forgiven , but Ramli and al-Khathib differ because they still follow Shaykhul Islam .

The container and the lid become holy together with the khamr. And there is no difference regarding the law between khamr that can be discarded or not.

Wine that cannot be thrown away is wine that is squeezed with the intention of becoming vinegar or without any intention. While wine that can be thrown away is wine that is squeezed by a Muslim with the intention of becoming wine, then it must be thrown away before it becomes vinegar. The law will change according to the change in intention after squeezing. If squeezed by a disbeliever - then it is also included in wine that cannot be thrown away.

(وجلد الميتة إذا دبغ)

A carcass is an animal that died and was not slaughtered according to Shari'a.

Tanning is removing the residue on the skin, whether fat or hair, with something spicy, even if it is impure. Spicy is something that burns a person with its spicy properties, such as qaradh leaves (which are used for tanning) .

The meaning is that the second thing of the three types of impurity that turns into holy is the skin of a carcass if it is tanned, it will become holy, both outwardly and inwardly. Ibnu Hajar stated that the outer meaning of the skin is the part that is in front of a tanner, while the inner meaning is the part that the tanner does not face from one side or that is between the two.

Imam Ramli stated that the external meaning is the visible part from two sides, while the inner meaning is the invisible part.

As for the hair that is on the skin, it does not become pure by being tanned, except for a little, so it is considered holy along with the skin according to Ibn Hajar, while Ramli said that it does not become absolutely pure, but it is forgiven if a little remains.

Furthermore, skin that becomes pure through tanning is skin that becomes impure due to its death, so that while the animal is alive, its skin is pure. However, if the skin was already considered impure during its life, such as the skin of a dog or a pig, or the offspring of either or both, it does not become pure through tanning.

The ruling on the skin of a corpse after it has been tanned is the same as the ruling on clothes that have been contaminated with mutawashithoh impurity, so that it can be purified by washing it like the clothes, but the tanning residue after the skin is washed does not affect it.

(وما صار حيوانا)

Namely, the third of the three types of impurity that can change into purity is impurity that changes into animals, such as a corpse if it has become a worm/larva/caterpillar.

Some scholars consider these three types, with the possibility that the animal was created in a carcass, not from it. Some say , "Therefore, it is not appropriate to take this as an example of something unclean becoming pure."

[فصل: النجاسات ثلاث: مغلظة, ومخففة, ومتوسطة]

Linguistically unclean is something that is disgusting, and in sharia it is anything that is disgusting and prevents the validity of prayer, where there are no circumstances that allow it.

Until, when there are circumstances that allow it like someone who does not find water and dust, while he is affected by impurity, then it is permissible for him to pray to respect the time and must repeat his prayer. Similarly, a person who commits istinja' with a stone is indeed allowed to pray in congregation with such an imam, while the former istinja' is still punished as impurity, but is forgiven.

The meaning is impure when viewed from the legal point of view divided into three parts, namely:

- *Mugalladhoh, named that way because of the severity of the law.*
- *Mukhaffafah, named as such because of the lightness of the law.*
- *Mutawashithoh, it is called that because its ruling is in the middle between mugalladhoh and mukhaffafah.*

(المغلظة: نجاسة الكلب والخنزير وفرع أحدهما)

The meaning is n ajis mugalladhoh , namely the first part of the impure parts, namely the impurity of dogs and pigs, and the offspring of both or one of them with pure animals.

If a dog or pig or the offspring of both or something from the feces of one of them or anything touched, while there is wetness on one of the parties in all the above descriptions - then it is declared that they have been infected with mugalladhoh uncleanness. Likewise, if something has been exposed to mugalladhoh impurity and then it is touched by something else -- then the provisions are as before. The law of purifying it will be explained in the next discussion .

(والمخففة: بول الصبي الذي لم يطعم غير اللبن, ولم يبلغ الحولين)

Najis mukhaffafah is the second part of the najis parts, namely the urine of a baby boy who does not eat staple food except breast milk and has not reached two years of age, some scholars state this as an estimate.

So something that is not included in the above provisions is considered mutawashithoh impurity, such as the defecation of a male baby, the urine of a female baby, the urine of a male baby who has eaten staple foods other than breast milk, except for something eaten for medical treatment, then the urine is still declared to be mukhaffafah impurity, or a baby who has reached the age of two years, then the urine is considered mutawashithoh impurity. Similarly, if someone doubts whether their baby has reached the age of two or not? Then the urine is considered mutawashithoh, but it is different according to Syubromullasiy who says it is mukhaffafah.

If a drop of urine that meets the conditions of muhaffafah impurity touches a little water, whether its nature changes or not, or touches a lot of water and changes its nature, then it touches something, then it means that it has been touched by mutawashithoh impurity.

(والمتوسطة: سائر النجاسات)

Najis mutawashithoh is the third part of the parts of najis, namely the remaining najis other than najis mugalladhoh and mukhaffafah, such as alcohol, blood, pus, corpses other than human corpses, fish and grasshoppers, urine other than the urine of baby boys as mentioned above, madzi water, wadi, human and animal feces, milk from animals that should not be eaten other than humans.

The body parts of living animals are judged according to the laws of their carcasses, whether they are pure or unclean, except for the hair of living animals which can be eaten and their fur...then they are considered pure, even though the carcass is unclean.

[فصل: المغلظة تظهر بسبع غسلات بعد إزالة عينها, إحداهن بتراب]

The rule of mugalladhoh impurity is that something that has been touched by this impurity can be purified by washing it seven times, no less than that, after removing its impurity and its properties, one of the washings is mixed with dust that meets the conditions for tayammum .

True, moist soil is enough here. If the impure substance or its nature does not disappear except in the sixth washing (for example) -- then it counts as the first wash. Any remaining color or odor that is difficult to remove has no effect.

There is a requirement that it must be mixed with dust if what is affected by mugalladhoh impurity is not dust, but if the dust that is affected by impurity is dust, then it is not required to use dust in one of the washings. If what is affected by impurity is dust and other impurities , then it is obligatory to use a mixture of dust.

The best way to use dust in one wash is to mix the dust with water before placing it on the unclean place, and it is permissible to place the dust on the unclean place and then pour water on it or vice versa.

It is also better to wash the dust in the first wash as long as it does not contain any impurity or impurity, then wash it in the wash before the last. Washing with a mixture of dust is not counted unless the impurity is removed, whether or not the impurity is removed with the flow of water mixed with dust. Similarly, washing before the impurity is removed is not counted, unless the impurity is removed with the flow of water mixed with dust.

(والمخففة: تتحر برسّ مائر على عليه, مع الغلبة و على العينها)

Hukum najis mukhaffafah adalah cukup dalam menyucikan sesuatu yang terkena najis tersebut dengan dipercikkan air hingga menyeluruh. Namun, tidak cukup hal tersebut kecuali tidak ada dzat atau sifat najis yang tidak dapat hilang dengan percikan tersebut, seperti terdapat dalam bookab "Tuhfah" and "Nihayah". The book "Fath" and "Syarhul "Ubab" also contain the following words.

[والمتوسطة: تنقسم إلى قسمين؛ عينية وحكمية.
العينية: هي التي لها لون، وريح، وطعم، فلا بدّ من إزالة لونها، وريحها، وطعمها.
والحمية: هي التي لالون ولا ريح ولا طعم لها، يكفيك جري الماء عليها]

The meaning ('ainiyyah) is something that can be held or seen or felt or smelled. The meaning (hukmiyyah) is something whose properties cannot be known, so it has no color, smell and taste, as has been mentioned.

Meaning, The law of mutawashithoh najis differs according to its division, namely "ainiyyah and hukmiyyah. Something that is affected by "ainiyyah najis cannot be purified unless its taste, color and smell are gone. If it is difficult to remove only the color or only the smell, that is, it does not disappear after being washed three times by rubbing and scraping at each wash, also using a kind of soap - and it cannot be removed based on the words of experienced people, and only found the remover of the najis nature within the distance of a cry for help (150m) or a short distance (4.5km) according to the previous details in the discussion of tayammum - then the remaining color or smell is still permissible. And if it is difficult to find the remover of the najis nature - then the place is considered pure according to strong opinion.

There is still a sense of the unclean nature is not allowed. Likewise if there is still color and smell at the same time in the same place and on the same excrement. But if the nature is difficult to remove until it has to be cut off - then the impurity is forgiven as long as it is difficult to remove. And if it is possible - then it is obligatory to remove it, but it is not obligatory to repeat the prayer performed with the impurity.

If there is still a residual soap scent after the impurity is removed...then according to Thablawi it is permitted and considered pure, but Ramli is of the opinion: "It is not considered pure until the soap wash no longer smells."

If something is unclean, it is enough to purify it by running water over it just once. And including hukmiyyah in how to clean it has been mentioned; is unclean 'ainiyyah which does not remain except its traces which are clean (absolutely) and disappear by running water over it. And the law of water flow in unclean places has been discussed in the water chapter.

[فصل: أقل الحيض: يوم وليلة]

Meaning: The minimum menstrual period lasts one day and one night, or 24 hours, with continuous bleeding. This was determined through data collected by Imam Syafi'i (ra), as well as the maximum and most common menstrual periods. The meaning of menstruation has been discussed in the chapter "Signs of Puberty."

(و غالبه: ست، أو سبع)

Meaning, Usually the menstrual period is for six days or seven days and the night, whether the blood comes out continuously or not, provided that the whole period is not less than 24 hours. If it is less than 24 hours then the blood that comes out is considered istihadhoh. The clean period that occurs between two menstrual periods is considered menstruation.

(وأكثره: خمسة عشر يوما بلياليها)

Meaning, The maximum period of menstruation is 15 days and 15 nights, whether the blood comes out continuously or not, provided that the total blood that comes out is not less than 24 hours. If it is more than 15 days, then the excess of that (15 days) is considered istihadhoh, just as if the total blood that comes out is less than 24 hours, it is also considered istihadhoh.

Know that the first time a woman menstruates is when she is approximately 9 (nine) years old in the Hijri calendar, so it does not matter if it is less than enough time for menstruation and purity (less than 16 days). Usually a woman menstruates when she is 20 years old and there is no end to her period. If a woman bleeds before (completely) nine years old, less than enough time for menstruation and purity -- then it is considered istihadhoh.

The law of istihadhoh does not prevent them from praying, fasting and so on which are prohibited for menstruating women. Istihadhoh women should wash their genitals and cover them with a sanitary napkin, then perform ablution after prayer time and immediately begin praying. If the implementation is postponed without the benefits of prayer - then all these actions must be made up for. And it is obligatory to renew all the things mentioned above from washing the genitals and so on at every fardhu prayer, just as it is also obligatory to perform ablution every time the fardhu prayer for istihadhoh women.

(أقل الطهر بين الحيضتين: خمسة عشر يوما)

This means that the minimum period of purity, which separates two menstrual periods, is 15 days and 15 nights. However, the period between menstruation and postpartum bleeding can be shorter, and sometimes there is no period of purity between the two, such as when the birth period is connected to the end of the menstrual period, without any period of purity. According to a strong opinion, a pregnant woman can also experience menstruation.

(و غالبه: أربعة وعشرون يوما، أو ثلاثة وعشرون يوما)

This means that the holy period is usually the remaining days in one month after subtracting the usual menstrual period, so if the menstrual period is six days, then the holy period is 24 days, and if the menstrual period is seven days, then the holy period is 23 days.

There's no limit to the maximum period of purity. This is a consensus among scholars, as sometimes a woman doesn't menstruate throughout the year.

(أقل النفاس: مجة. و غالبه: أربعون يوما. وأكثره: ستون يوما)

Meaning, the least nifas is once out of the amount of blood, then the minimum nifas time is a moment. And in general, the period of nifas is 40 days and 40 nights, whether counting the nights forward or backward. And the longest period of nifas is 60 days and 60 nights, whether counting the nights forward or backward. All the details above were obtained by Imam Shafi'i ra through the data he did .

A period of purity of less than 15 days is counted and occurs between the time of birth and the discharge of blood, or between the blood present during the 60-day period. And if the discharge of blood exceeds 60 days - then it is considered istihadhoh.

كتاب الصلاة

[فصل: أعذار الصلاة اثنان]

BOOK OF PRAYERS

Chapter

The meaning, excuse or hindrance that is not a sin for someone who ends the prayer until it is out of time is two things;

(النوم)

In other words, the first thing to do as an excuse for prayer is to go to sleep before the absolute prayer time, or afterward, even though he thinks he can wake up before the prayer time is narrow. Then the person wakes up after the limited time for prayer, so this kind of person is not guilty if he is late in praying. And it is not obligatory to make the prayer qadha' directly.

However, if a person sleeps after the prayer time has begun, thinking that their sleep will take up the prayer time, then they are sinful, firstly because they slept, and secondly because they performed the prayer outside of its time if their sleep took up the prayer time. They must immediately make up their missed prayers.

It is sunnah to wake people who are asleep before the time has come so that the prayer can be performed on time, whereas people who sleep after the prayer time has entered - then they must be woken up.

(والنسيان)

Meaning, the second thing that is an excuse for prayer is forgetting, but with the condition that the forgetting is not caused by a prohibited act, such as the time for prayer entering and the person intends to do it, then he is busy studying a book or doing work and the like until the time for prayer ends while he is negligent - then the person is not sinful and is not obliged to make up his prayer immediately.

If it is forgotten because it is caused by things that are prohibited, whether it is a forbidden prohibition - such as gambling or a prohibited makruh - such as playing chess, then it is not considered an excuse - so the person is a sin and must make up his prayer directly.

[فصل: شروط الصلاة ثمانية]

There are eight conditions for valid prayer, and you will know from what will be explained that the number of conditions is greater.

There are six conditions for obligatory prayer, namely Islam, puberty, sane, clean from menstruation and postpartum bleeding, the spread of Islamic preaching and the presence of the five senses.

(طهارة الحدثين)

Meaning, the first condition for a valid prayer is that the person prays in a state of purity in the big and small hadats, either with water or through the conditions. So it is not valid for anyone to pray without purifying himself with either water or dust. So if you are intentional and know the law - then it is considered a sin, and if you forget - then you will receive a reward according to your intention. If someone does not find water and dust - then prayer is still obligatory to be performed to respect the time and diqadha' of the prayer.

(والطهارة عن النجاسة في الثوب، والبدن، والمكان)

Meaning, the second requirement for valid prayer is purity from unforgivable impurities on the clothes of the person praying, as well as on anything he carries or is attached to. Purity also applies to his body, including the inside of his eyes, mouth, and nose. Purity also applies to his place, namely the parts that come into contact with his body or his belongings.

(وستر العورة)

The meaning of aurat and its division will be discussed later.

Meaning, The third valid condition of prayer is to cover the aurat with something that covers it and can prevent the appearance of the color of the skin that can be seen at a distance of people talking to each other (normal) for the owner of moderate vision. If the cover can still reveal the beauty of her body - like tight pants - then it is still permissible to pray. It is not considered enough to cover the aurat if something does not have its essence, such as the darkness of the night and the former henna (henna) or paint (dye) that does not have its essence (permanent nature).

If a person cannot find anything that covers all of his private parts, then first cover his two genitals, then (if there is nothing for both of them) then cover his qubul first. And if he still cannot find anything, then it is permissible to pray naked and there is no need to make up his prayer.

(واستقبال القبلة)

Meaning, the fourth condition for valid prayer is to face the essence of the Kaaba with the chest. If someone prays in the Kaaba, they must face the Kaaba building at a height of 2/3 of an arm or more, such as the closed door or the doorway.

ويستثنى مسائل لا يشترط فيها استقبال القبلة :

There are exceptions in various cases where it is not required to face the Qibla when praying, including:

» Sunnah prayer during a journey that is permitted by sharia to a place, the limit of which is that the call to Friday prayers cannot be heard (or more), if other shortening conditions are met which we will discuss later, except that the distance must reach 83 km.

» Pray in a state of great fear.

» Prayers that are accompanied by prayer in a state of fear, such as prayer for someone who is unable to face the Qibla due to illness and there is no one to face the Qibla, or someone who is adrift in the ocean, or someone who is tied to a tree for example, or crucified, then the prayer can be performed as much as possible and repeated, except for prayer in a state of fear and sunnah prayers on the journey.

(ودخول الوقت)

Meaning, the fifth condition for a valid prayer is that the time for prayer has entered, "if it is a prayer that has a time limit according to certainty or suspicion based on ijtiḥad.

(والعلم بفرضيتها)

Meaning, the sixth condition for the validity of obligatory prayer is that the person performing the prayer knows that the prayer is obligatory, so it is not valid if the person has doubts that the prayer is obligatory.

(وَأَلَّا يَعْتَقِدَ فَرَضًا مِنْ فُرُوضِهَا سَنَةً)

Meaning, the seventh condition for valid prayer is not believing that a particular obligatory act is considered sunnah, such as reciting Surah Al-Fatihah and bowing. If it is not specified which obligatory act is considered sunnah, then it is still permissible, such as considering one of the bowing or prostration as sunnah, without specifying it. Similarly, if one states that all recommended acts in prayer are believed to be obligatory, or some are considered obligatory and some are considered sunnah, without referring to a specific obligatory act that is considered sunnah, then this kind of thing is still permissible.

There is no difference in the above-mentioned issue between a learned person and a lay person according to Ibn Hajar, while Ramli agrees regarding the lay person, however a learned person must be able to differentiate between what is fardhu and what is sunnah or believe that all his actions are fardhu.

Alim people here are people who are busy studying knowledge within a period of time that allows them to be able to differentiate between what is fardhu and what is sunnah, while lay people are the opposite.

(واجتناب المبطلات)

The eighth condition for valid prayer is to abstain throughout the entire prayer from anything that invalidates it. The things that invalidate prayer will be discussed in the following section.

There are several other things that are included in the requirements for valid prayer, namely Islam, mumayyiz, knowing how to do it, namely knowing the words, actions and order.

(الأحداث اثنان: أصغر، وأكبر)

Hadats in terms of language is something that happens, and in terms of sharia it has three meanings, namely:

1. The reason that stops thaharah.
2. A meaningful problem that occurs in the body parts and prevents prayer from being valid, where there are no circumstances that allow it.
3. A deterrent that occurs due to several reasons.

But what is meant in this discussion is the first meaning.

Meaning, there are two types of causes that prevent purity: minor and major impurity, and there is no intermediate between the two. Some scholars believe that junub is neither minor nor major impurity, but rather moderate impurity, thus dividing impurity into three types.

(فالأصغر: ما أوجب الوضوء، والأكبر: ما أوجب الغسل)

Meaning: Minor hadath is hadath that requires ablution due to it, such as loss of consciousness, the release of something other than semen through the two excretory passages. Major hadath is hadath that requires bathing due to it, such as menstruation and junub.

(العورات أربع)

Aurat; linguistically it is a deficiency, and according to the Shari'a it is something that must be covered, that is what fiqh experts call in this case, while what is explained in the matter of marriage; Awrah is something that is haram to look at.

The author has mentioned some of the various types of aurat, among those that have not been mentioned are the entire male body if it is attributed to a woman who is not a mahram, then it is haram for men to be seen by them (women who are not a mahram).

Meaning; Aurat is seen from its different boundaries for each person and each situation, divided into four parts.

(عورة الرجل مطلقاً. والأمة في الصلاة: ما بين السرة والركبة)

Meaning; The first division of aurat is the aurat of men - which must be covered in all circumstances, whether in prayer or outside of prayer, when in front of women who are not mahram or when not facing each other, and the aurat of female slaves - which must be covered for their prayer to be valid is between the navel and the knees.

If a slave woman prays in front of a man who is not her mahram, but only covers the area between her navel and knees... then her prayer is valid and sinful because she reveals her intimate parts which are forbidden for men who are not her mahram to see.

And it is obligatory to cover something that the obligation will not be fulfilled except with it, namely part of the navel and part of the knees.

(وعورة الحرة في الصلاة: جميع بدنها، ما سوى الوجه والكفين)

Meaning; The second division of aurat is the aurat of a free woman that must be covered for her prayer to be valid, which is her entire body up to the inside of the soles of the feet, except for the face and both palms, both external and internal, up to the palm bone parallel to the thumb, but these bones must be covered. Included in this case is a free khuntsa (who is hermaphrodite).

(وعورة الحرة والأمة عند الأجانب: جميع البدن)

Meaning: The third division of genitalia is the genitalia of free women and slave women in the presence of men who are not their mahram - whether by lineage or marriage or marriage, namely the entire body down to the face and palms of the hands. So it is obligatory for free women and slave women to cover it and it is haram for men who are not their mahram to see even a hint of either of them.

Including both in this discussion is a kuntsa, even as a slave.

(وعند محارمهما والنساء: ما بين السرة والركبة)

Meaning: The fourth division of the aurat is the aurat of a free woman and a slave woman in front of a man who is still her mahram and in front of other women - the same when alone, and in front of a male slave who takes care of her who belongs to a free woman who takes care of herself - is between her navel and her knees .

It is forbidden for a free woman to open a part of her body that is not visible when working in front of a kafir woman.

[**فصل:** أركان الصلاة سبعة عشر]

Meaning: The essence of prayer is composed of 17 parts, with the counting of thuma'ninah in the four pillars, that is what is mentioned in the book "Raudhoh", while the strong opinion in the books "Minhaj" and "Muharror" and many other books is that the pillars of prayer are 13, with thuma'ninah included as part of the pillars - where thuma'ninah must still be done, the only difference is in the wording.

(الأول: النية)

Meaning: The first pillar of prayer is having the intention to perform it in the heart. Therefore, it is not enough to simply say the word while the heart is negligent. A word that differs from what is in the heart has no effect. Therefore, if the intention in the heart is fardhu, but the word is different, such as the intention of Dhuhr prayer in the heart and the word is Asr, then what is considered is the intention in the heart. Intention has levels, which will be discussed later.

(الثاني: تكبيرة الإحرام)

It is called takbiratul ihram because saying the takbir is the reason for making something that was previously halal, such as eating, drinking and talking, forbidden.

Meaning: The second pillar of prayer is saying at the beginning of prayer - takbir "Allahu Akbar". It does not have any effect if there is a small gap in the form of the addition of the attributes of God, that is, fewer than three words, such as: "Allaahur "Rahiimu Akbar", or "Allaahur Rahmaanur Rahiimu Akbar". It is also not effective if there is an addition of alif lam, such as "Allaahu Akbar", but it is not allowed when saying: "Allaahu huwa Akbar". People who are unable to say it can read it with a translation, and it becomes inappropriate to read another dhikr that can say it. So it is obligatory to learn it even if you have to travel a long way, even if you have the same supplies the provision, during the Hajj. There are conditions on the pronunciation of takbiratul ihram which will be discussed later.

(الثالث: القيام على القادر في الفرض)

Meaning: The third pillar of prayer is to stand for those who are able to perform the various kinds of fardhu prayers, which are part of the obligatory and prescribed ones, as well as the fardhu kifayah prayers. And this includes fardhu, namely prayers in the form of fardhuan, such as prayers that must be repeated and prayers for children who have not reached puberty.

It is obligatory for a person to straighten his spine, and if he is unable to do so, then he can stand as much as he is able. However, if he is unable to stand, then he must sit in any way he wishes. If he is unable to do so, then he must lie down (on his side) on one side, and facing the Qibla is obligatory with the front of his body, and it is sunnah to do so with his face.

If he is unable to lie down, then he must lie on his back, and he must raise his head slightly so that he can face the Qiblah, and if he is unable to face the Qiblah with his head, then he must face the Qiblah with the soles of his feet. Bowing and prostration are done by bowing the head, and prostration is lower than bowing when bowing the head.

If you are not able to do all that - then all the acts of prayer are done with your heart, then what is obligatory should still be done and according to the sunnah for the sunnah. Similarly, the speech in prayer should be read if the tongue is able to move, that is to say that he is saying the takbir while standing, bowing and so on. This kind of prayer does not have to be repeated and prayer cannot be released from its obligation as long as the mind is still there.

Standing will not be obligatory if the person is actually deemed incapable, so it will also not be obligatory to stand if according to the Shari'a he is deemed incapable, including the description of the condition as follows:

* It is not possible to seek treatment except in a sitting or lying position, so the prayer is performed like that without having to be repeated.

* If someone is worried about falling when praying standing up.

* If he is unable to stand during congregational prayer, but is able to stand when praying alone, then he is permitted to pray in congregation while sitting without having to repeat the prayer, even though praying alone is better.

Meanwhile, if the prayer being performed is a sunnah prayer, then standing while performing it is considered sunnah, not obligatory. So it is permissible - even if one is able to stand - to perform sunnah prayers while sitting or lying down, but it is not permissible for those who are able to stand to lie down. A person who prays lying down, while he is able to stand, must sit down again to perform his ruku' and sujud.

(الرابع: قراءة "الفاتحة")

Meaning: The fourth pillar of prayer is to recite Al Fatihah while standing or in other circumstances when unable to stand. Reciting Al Fatihah is done in every rak'ah, whether it is a fardhu or sunnah prayer, whether it is praying alone or as an imam or follower, as long as it is not as a masbuq follower.

If one is unable to recite Al Fatihah, then one should recite seven other verses from the verses of the Quran, and it is recommended to recite the verses in order, and it is required that the letters are as many as the letters of Al Fatihah, even if it is an approximation.

If you are not able to read part of the Quran... then read seven types of dhikr, such as: "Subhaanallaah, wal hamdulillaah, wa laa ilaaha illallaah, wallaahu akbar, wa laa haula wa laa guwwata illaa billah, maa sya-allah, wamaa lam yasya' lam yakun."

And because the number of letters is not equal to the letters of Al Fatihah, then it should be added until it reaches as many letters as Al Fatihah, even by repeating it. And also includes dhikr in the form of prayers.

If you are unable to do all of that... then it is obligatory to remain silent during the recitation of Al Fatihah, even if it is an estimate.

There are requirements for reading Al Fatihah which will be discussed later.

(الخامس: الركوع)

Meaning: The fifth pillar of prayer is ruku (bowing). Ruku (bowing) linguistically means bowing, and in Islamic law, it means bending the body without inkhinas until the palms of the hands can confidently reach the knees.

Inkhinas is bending the hips, raising the head and pushing out the chest. If someone does such a thing intentionally and knows the ruling - then his prayer is invalid, or if he does not know the ruling or forgets ... then it does not invalidate it. And it is obligatory for him to return to standing, then perform a perfect bow, because it is not enough to move towards bowing whose purpose is inkhinas, because one of the conditions for bowing is not moving towards bowing for another purpose.

(السادس: الطمأنينة فيه)

Meaning: The sixth pillar of prayer is thuma'ninah when bowing, namely all parts of the body are in their place, so that the movement towards bowing is separate from the movement of rising from bowing.

(السابع: الاعتدال)

I'tidal in language is istigomah, and in sharia it is the return of the person who is bowing to the movement before bowing.

Meaning: The seventh pillar of prayer is the return of the person praying after bowing to the movement before bowing.

It is required that there is no intention other than i'tidal, and that one should not prolong the recitation during i'tidal beyond the recommended dhikr, up to the length of the recitation of Al-Fatihah. If one prolongs it intentionally and knowing the ruling, then the prayer is invalid, because i'tidal is one of the short pillars. Most scholars agree that i'tidal is one of the long pillars, so it is permissible to prolong the recitation.

(الثامن: الطمأنينة فيه)

Meaning: The eighth pillar of prayer is thuma'ninah when I'tidal so that there is a separation between the lifting movement from bowing and the movement towards prostration.

(التاسع: السجود مرتين)

Linguistically, prostration means leaning, some argue it means humbling oneself, and according to Islamic law, it means the forehead of the person praying directly touches the prayer area, whether it be the ground or something else. These are the criteria for prostration as outlined by most scholars. Therefore, lowering other body parts is also a requirement for prostration. Some scholars argue that prostration involves lowering all seven body parts.

Meaning: The ninth pillar of prayer is prostrating twice in each rak'ah.

There are conditions for prostration which will be discussed later.

(العاشر: الطمأنينة فيه)

Meaning: The tenth pillar of prayer is thuma'ninah when prostrating, so there is a separation between the movement each time you go into prostration and the lifting movement from prostrating.

(الحادي عشر: الجلوس بين السجدين)

Meaning: The eleventh pillar of prayer is sitting between two prostrations.

The conditions are:

1. There is no other intention when lifting from prostration.
2. Do not prolong the recommended dhikr recitation to the length of the shortest tasyahud recitation, because this sitting is considered a short pillar. Most scholars agree that sitting is considered a long pillar, so it has no effect if it is prolonged, as is the case with i'tidal.

(الثاني عشر: الطمأنينة فيه)

Meaning: The twelfth pillar of prayer is thuma'ninah when sitting between two prostrations, so that there is a separation between the lifting movement of the first prostration and the movement towards the second prostration.

(الثالث عشر: التشهد الأخير)

The word (tasyahud) is basically the name for the two sentences of the shahada, then it was made into the tasyahud which is already known because it contains the two sentences of the shahada.

Meaning: The thirteenth pillar of prayer is the tasyahud, which is performed at the end of the prayer. The recitation will be discussed in the following discussion.

It is required that the tasyahud be recited in Arabic, and if unable to do so, it may be translated according to the available narrations. It is recommended to recite it in an orderly manner, unless an irregularity changes the meaning, thus invalidating the prayer.

Continuously reciting tasyahud is obligatory according to Ramli, but Ibnu Hajar says it is sunnah.

Required in reading tasyahud are other conditions contained in the letter Al Fatihah which will be discussed later.

If you are unable to recite the tasyahud or prayers of the Prophet SAW afterwards...then you do not have to replace it with another one according to Ibn Oasim, and what was quoted from Ramli must be replaced with another one.

(الرابع عشر: القعود فيه)

Meaning: The fourteenth pillar of prayer is sitting when reciting the final tasyahud for those who are able.

(الخامس عشر: الصلاة على النبي صلى الله عليه وسلم فيه)

Meaning: The fifteenth pillar of prayer is reciting blessings upon the Prophet, may God bless him and grant him peace, at the final tashahhud, which is read afterwards. It has no effect if there is a gap between the two, either in the form of dhikr or silence, even if it is long. It is required in reading shalawat like the conditions found in reciting tashahud.

The shortest prayer recitation is:

Meaning: "O Allah, send blessings upon Muhammad."

The most perfect recitation of shalawat is:

Meaning: "O Allah! Send blessings upon Muhammad, Your servant and Messenger, an unlettered prophet, and upon the family of Muhammad and his wives and his descendants, as You sent blessings upon Ibrahim and the family of Ibrahim. And send blessings upon Muhammad, an unlettered prophet, and upon the family of Muhammad and his wives and his descendants, as You sent blessings upon Ibrahim and the family of Ibrahim. In the whole universe, You are the Most Praiseworthy and the Most Glorious."

(السادس عشر: السلام)

Meaning: The sixteenth pillar of prayer is to say greetings.

The shortest greeting is:

Meaning: "May God's safety rest upon you."

And the most perfect greeting is:

Meaning: "May the peace and mercy of Allah be upon you."

There are ten conditions for saying greetings, some scholars have compiled them in the following poetic verses:

Meaning: "The conditions for saying the greeting to release from prayer, if you wish, are nine, then they are valid without any objection ('arrif), (khoothib), (shil), (ijma") and (waalin) and (kun mustagbilan), then next (laa tagshid bihil khobara) and (ijlis) then (asmi' bihi nafsana), if it is perfect then those are the right conditions until it is declared valid."

- The meaning ('arrif) is a sign of the first condition for saying greetings, namely the presence of the letter alif lam in the word (assalaam), it is not valid to say (salaamun 'alaikum).
 - The meaning of (khoothib) is to indicate the second requirement for greetings, namely the presence of the letter kaaf as the person being spoken to. Therefore, it is not valid to say (assalaamu 'alaihi) or something similar.
 - The meaning (shil) indicates the third requirement for saying a greeting, namely connecting one word with another. Therefore, if the two are separated by conversation, it is not valid. It is considered valid to say:
Meaning: "May the perfect salvation from Allah remain upon you / May the good salvation from Allah remain upon you."
 - The meaning of (ijma) is to indicate the fourth requirement for saying salam, namely the presence of the letter mim which indicates jama' or many. Therefore, it is not enough to say (assalaamu "alaik).
 - The meaning (waalin) indicates the fifth condition for saying the greeting, which is continuous. Therefore, if a long or short silence is left with the intention of interrupting the greeting, the prayer is invalid.
 - The meaning (kun mustagbilan) is to show the sixth condition of saying greetings, namely facing the Qibla with one's chest.
 - The meaning (laa taqshid bihil khobaraa) is to show the seventh condition of saying greetings, namely not intending the greeting to give news only, but only to release the prayer or to mean both or absolutely.
 - The meaning (ijlis) is to show the eighth condition of saying greetings, namely greetings are said while sitting.
 - The meaning (asmi' bihi nafsana) shows the ninth condition of saying greetings, namely saying greetings so that one can hear them oneself.
 - The tenth condition is not to add or subtract speech that can change the meaning. And should be spoken in Arabic if able, and if not then it can be translated.
-

(السابع عشر: الترتيب)

Meaning: The seventeenth pillar of prayer is to carry out the pillars in an orderly manner as mentioned.

If there is no order between the pillars, i.e. prioritizing a pillar that is not in its place, either when:

1. Prioritizing the pillars of action over other pillars of action or over the pillars of speech, such as prostrating before bowing or bowing before reciting Al Fatihah.

This means that if one knows the ruling and does it intentionally, the prayer is invalidated, but if not, it is not invalidated. However, one must return to the previously performed movement in its place if one has not performed the same movement in the next rak'ah. Therefore, if one performs the same movement in the next rak'ah, it is considered to have replaced the movement, and the prayer is continued with an additional rak'ah.

2. Prioritizing the pillars of speech - apart from greetings over the pillars of action or over other pillars of speech, such as prioritizing tasyahud over prostration or prioritizing the Prophet's blessings over tasyahud.

This means that the reading that comes first is not considered to have been done, so it must be repeated in its place, there is no difference in this case between people who are intentional and know the law and those who are not.

3. Putting greetings first out of place.

This means that the prayer is invalidated if one knows the law and does it intentionally, and if not, it is not invalidated, and the greeting is read in its place, even if there is a long pause.

Every situation mentioned above that does not invalidate the prayer - then it is sunnah to do prostration for sahwī, except for the last description, because of the loss of the opportunity to perform prostration for sahwī if one has already said the greeting, and unless it also prioritizes the reading of the Prophet's blessings over the tasyahud, then it is not sunnah for him to do prostration for sahwī.

[فصل: النية ثلاث درجات]

Meaning: Intention, when viewed from its division into obligatory prayers, voluntary prayers that have time limits and reasons, and absolute voluntary prayers, is divided into three levels. And the order has been mentioned according to its higher level, namely:

(إن كانت الصلاة فرضاً . وجب قصد الفعل، والتعيين، والفرضية)

Meaning: If the prayer being performed is a fardhu prayer, even if it is a nadzar prayer or a fardhu kifayah or a fardhu qadha' prayer or a repeated fardhu prayer, then it is obligatory to state three things, namely:

1. The purpose of his actions.
2. Determining the prayer, such as dawn or midday for example.
3. The intention is fardhu, even though the prayer is performed by a child who has not reached puberty according to Ibnu Hajar, Ramli has a different opinion.

It is enough to state the intention (maktuubah) and (mandzuurah) -in the nadzar prayer- as a substitute for the obligatory intention.

Example of intention for obligatory prayer:

Meaning: "I intend to pray the obligatory Dhuhur prayer / I intend to pray the obligatory Dhuhur prayer."

When praying nadzar, then an example of the intention is:

Meaning: "I intend to perform the Dhuha prayer as prescribed." That is the first level of the levels of intention.

(إن كانت نافلة مؤقتة - كراتبة، أو ذات سبب -: وجب قصد الفعل، والتعيين)

Meaning: If the prayer performed is a sunnah prayer that has a time limit such as the rawatib prayer, the Eid al-Fitr prayer and the Eid al-Adha prayer, or a sunnah prayer that has a cause, such as the istisqa' prayer and the "solar eclipse prayer and the lunar eclipse prayer, then it is obligatory to state two things, namely:

1. The purpose of the action.
 2. Determining the prayer, such as the sunnah gabliyah dhuhur or "badiyah dhuhur, sunnah Idul Fitri and Idul Adha.
-

It is not mandatory to have sunnah intentions but it is sunnah. Examples of Sunnah prayer intentions that have a time limit and reason:

Meaning: "I intend to pray the dhuhur gablyah prayer / I intend to pray the Eid al-Fitr prayer / I intend to pray the eclipse prayer."

That is the second level of the levels of intention.

(إن كانت نافلة مطلقة. . وجب قصد الفعل فقط)

Meaning: If the prayer performed is an absolute sunnah prayer, namely a sunnah prayer that has no time limit or reason, then it is obligatory to state only one thing, namely the intention of the action.

Example of an absolute intention for sunnah prayer: Meaning: "I intend to pray."

That is the third level of the levels of intention.

Included in absolute sunnah prayers are sunnah prayers which have certain ties, namely prayers whose aim and purpose are absolute forms of prayer, not special prayers; such as sunnah tahiyyatul mosque prayers, sunnah ablution, istikhoroh, sunnah tawaf, sunnah coming from traveling, hajat prayers and praying in a place where no one has yet worshiped Allah there.

(الفعل: أصلي. والتعيين: ظهرا، أو عصرا. والفرضية: فرضا)

Meaning: The purpose of the action that must be mentioned in every prayer is that the person praying must say in his heart the phrase: "Usholli" which means "I intend to pray".

There are certain things that must be mentioned besides the absolute sunnah prayer, namely that the person praying must say in his heart "Dhuhur" or "Ashar" for example, or "Sunnah dhuhur ba'diyah" or "Eid al-Fitr" as discussed previously.

The fardhu intention that must be stated in the fardhu prayer is by stating in one's heart the phrase: "Fardhan". So a person is said to have intended to express the intention of his actions and the determination and intention of his fardhu, if he utters in his heart the following statement:

Meaning: "I intend to perform the obligatory Dhuhur prayer."

[فصل: شروط تكبيرة الإحرام ستة عشر:]

Meaning: There are 16 valid requirements for saying takbiratul ihram, which is the second pillar of prayer. If one of the conditions is not met then the prayer is invalid.

(أن تقع حالة القيام في الفرض)

Meaning: The first condition for takbiratul ihram is to be said while standing, if the prayer being performed is a fardhu prayer and you are able, by saying takbir in a movement that is considered valid for reciting the prayer.

If the prayer being performed is a sunnah prayer or if one is unable to stand while performing a fard prayer... then the takbiratul Ihram is pronounced during the replacement movement.

(وأن تكون بالعربيّة)

Meaning: The second condition for takbiratul ihram is to say it in Arabic - if the person praying is able -, but if he is not able then he can say it in translation, as has been explained in the discussion of the pillars of prayer.

(أن تكون بلفظ الجلالة، ولفظ "أكبر")

Meaning: The third and fourth conditions for takbiratul ihram are that the speech must be in lafadz (Allah) and lafadz (Akbar). So if someone says: "ar-Rahmaan Akbar" or "Allaahu A'dzam" or "Allaahu Kabiir" ... then his prayer is invalid.

(الترتيب بين اللفظين)

Meaning: The fifth condition for takbiratul ihram is to prioritize the pronunciation "Allaah" over "Akbar, so it is not valid to say: "Akbaru Allaah".

(وَأَلَّا يَمَدَّ هَمْزَةُ الْجَلَالَةِ)

*Meaning: The sixth condition of takbiratul ihram is not to lengthen the hamzah letter in the word "Allah". If it is read long, namely: "Aallaahu Akbar" ... the takbirat is invalid, because its meaning becomes a question. It is permissible to omit the hamzah in the word "Allaah", if it is followed by the intention of the imam or follower, such as the following statement:
Usholli fardhodh dhuhri imamallaahu akbar / makmumallaahu akbar'*

(وَعَدَمَ مَدِّ بَاءٍ " أَكْبَرِ ")

Meaning: The seventh condition of takbiratul ihram is not to extend the letter 'ba' in the phrase "Akbar". If it is extended, it becomes: "Akbaar" ... the takbir is invalid, whether the hamza is read as fathah or kasrah. Because if you read fathah, it is the plural form of the word (kabara), which means big drum, and if you read kasrah, it is another name for menstruation, so people who say it deliberately are considered infidels - may Allah protect us.

(وَأَنْ لَا يَشْدَدَ الْبَاءُ)

Meaning: The eighth condition for takbiratul ihram is not to meditate on reading the letter ba' in the lafadz "Akbar". If it is read with tasydid...then the takbir is invalid, and one thing that is already known is that it is impossible for the letter (ba') to be read tasydid unless the letter (kaf) is made into a haharakat.

(أَنْ لَا يَزِيدَ وَاوَا سَاكِنَةً، أَوْ مَتَحَرِّكَةً بَيْنَ الْكَلِمَتَيْنِ)

*Meaning: The ninth condition for takbiratul ihram is not to add the letter wau, either in the case of sukun or harakat between the words "Allaah" and the words "Akbar".
The takbir recitation is invalid if it is pronounced with the addition of the wau sukun letter or with a vowel like this, namely: "Allaahu wa Akbar"*

(أَنْ لَا يَزِيدَ وَاوَا قَبْلَ الْجَلَالَةِ)

Meaning: The tenth condition of takbiratul ihram is not to add the letter (wawu) before the phrase "Allaah", by saying: .. "wa Allaahu Akbar", If added with the letter wau ... then the takbir reading is invalid, because there is no previous word that can be connected with the phrase takbir. This is different from the greeting which can be added with the letter wau, because there is a previous word that allows it to be connected with the phrase salam.

(أَنْ لَا قَفْظَ بَيْنَ كَلِمَتِي التَّكْبِيرِ وَقَفَّةً طَوِيلَةً وَلَا قَصِيرَةً)

Meaning: The eleventh condition of takbiratul ihram is not to stop when saying takbir between the words "Allaah" and "Akbar" with a long or short pause that means to break the recitation of takbir. If you pause to breathe ... then it has no effect, and it has been explained that a separator with the addition of the letter alif lam or a short character also has no effect.

(أَنْ يَسْمَعَ نَفْسَهُ جَمِيعَ الْحُرُوفِهَا)

Meaning: The twelfth condition of takbiratul ihram is to raise one's voice when saying the takbir until one can hear all the letters, where there is no obstruction to hearing it such as loud noises or the like, it is enough to raise one's voice if there is no obstruction to being able to hear it.

(دخول الوقت في المؤقت)

Meaning: The thirteenth condition for takbiratul ihram is that the time for fardhu prayers and sunnah prayers have entered which have a time limit or reason.

(إيقاعها حال الإستقبال)

Meaning: The fourteenth condition for takbiratul ihram is to say it while facing the Qibla, when performing the required prayer facing the Qibla .

(أن لا يخل بحرف من حروفها)

Meaning: The fifteenth condition of takbiratul ihram is that there is no mistake in pronouncing the letters in takbiratul ihram.

True, the repetition of the letter (ro') in the word "Akbar" has no effect, nor does the change of the letter hamzah to wauw in the word "Akbar" for people who do not know the law.

(تاخير تكبيرة المأموم عن تكبيرة الإمام)

Meaning: The sixteenth condition of the takbiratul ihram is that the follower must end his entire takbir speech with the imam's takbiratul ihram.

If the follower accompanies the imam in reciting the takbiratul ihram, even during part of the imam's takbir, then the follower's takbir is not valid.

[**فصل:** شروط "الفاتحة" عشرة] :

Meaning: The conditions for the validity of reciting Al Fatihah, which is the fourth pillar of prayer, are 10 conditions. If one of the conditions is not met, then Al Fatihah is invalid.

There are two conditions that have not been mentioned by the author, namely:

1. Reading it in Arabic, then it cannot be translated if you are not able to read it. Likewise, the replacement for Surah Al Fatihah is in the form of verses of the Qur'an, but it can be translated from the recitation of dhikr and supplication which are the replacement for Al Fatihah.
2. There is no other purpose, so the recitation must be repeated if the intention is for a saint for example, and there is no need to repeat it if the intention is combined with the prayer intention.

(الترتيب)

Meaning: The first condition for reading Al Fatihah is to be orderly in reading the verses, namely reading them in the order they are in. If a verse is given priority, then if it changes the meaning or removes its meaning...it invalidates the prayer if you know the ruling and it is intentional, and if not, then it only invalidates the reading of Al Fatihah.

If you don't change the meaning and don't delete the meaning...then the reading that comes first is not considered absolute, as well as the reading that ends if you intend to complete the reading that comes first, but if you intend to start the reading then it can be completed if the separator is not long.

(والموالة)

Meaning: The second condition for reciting Al Fatihah is to continue reciting its words, with no separation between the verses being recited, even if it is a small dhikr.

True, if it is included in the sunnah in prayer then it is still permissible, such as reciting amen, praying for protection or asking for mercy, prostrating while reciting following the imam and correcting the imam's recitation.

(ومراعاة حروفها)

Meaning: The third condition for reading Al Fatihah is to pay attention to the letters.

If one letter from Surah Al Fatihah is not read, even if it is a hamzah letter, such as the verse "an-'amta", then it is obligatory for him to repeat that word and the one after it, as long as the distance is not far or as long as he has not bowed. So, if he has bowed... then his prayer is invalid.

(ومراعاة تشديداتها)

Meaning: The fourth condition of Al Fatihah is to pay attention to the tasydid in the letter Al Fatihah, namely by not reading the tasydid letters normally. If the tasydid is not read - then the reading of the lafadz is considered invalid.

However, if a letter is read with tasheedid while there is no tasheedid for that letter... then it does not invalidate the prayer or the recitation, unless it changes the meaning, then it only invalidates the recitation, whether intentionally and knowingly or not, and | it will invalidate the prayer if it is known and intentional. |

(أن لا يسكت سكتة تلوية ولا قصيرة يقصد بها قطع القراءة) سكتة تلوية

A long silence is a silence that exceeds the silence for breathing, while a short silence is the opposite.

Meaning: The fifth condition for reading Al Fatihah is not to be silent when reading it with absolutely long silences - whether with the intention of deciding on the reading or not - or short silences with the intention of deciding on the reading.

The discussion regarding prolonged silence is permissible if it is intentional and without excuse. However, if it is unintentional, to remember the next verse, or due to stuttering, then it is still permissible.

(وقراءة كل آياتها، ومنها البسملة)

Meaning: The sixth requirement for reading Al Fatihah is to read all of its verses, including - and among all the letters of the Qur'an except the letter At Taubah - is basmalah.

Meanwhile, in Surah At Taubah... it is forbidden to read (basmallah) at the beginning and disliked to read it in the middle according to Ibn Hajar, and according to Ramli it is disliked at the beginning and sunnah in the middle. And it is sunnah to read basmalah in the middle of a letter other than At Taubah according to the consensus of scholars, that is what Ba'Asyan said.

In the book "Bughyatul Mustarsyidiin" it is mentioned:

"The scholars differ on the sunnah of reciting the basmalah in the middle of the surah, whereas what our Salaf did that we found from the jurists: they did not say the basmalah except at the beginning of the surah. That is the right thing."

(وعدم اللحن المخل بالمعنى)

Meaning: The seventh condition for reciting Al Fatihah is that it is not wrong to recite Al Fatihah to the point of changing its meaning or erasing its meaning.

Including changing the meaning is reading the letter (ta') with dhommah or kasrah in the verse: "an-'amta".

And including removing the meaning is replacing the second letter mim with the letter nun in the word: "mustaqiim", so that it is read: "mustaqiin".

(أن تكون حالة القيام في الفرض)

Meaning: The eighth requirement for reciting Al-Fatihah is to recite it standing. This is if the prayer being performed is an obligatory prayer and one is able to stand. However, if one is unable to stand, then it is recited as far as one is able, which is a substitute for standing. This has been explained in the previous discussion.

(أن يسمع نفسه القراءة)

Meaning; The ninth condition for reading Al Fatihah is to hear all the letters of the Al Fatihah reading to oneself, if there are no obstacles such as deafness or noise, but if there is an obstacle, then raise the voice so that if there is no obstacle, he can definitely hear it.

(وَأَنْ لَا يَتَخَلَّلَهَا ذِكْرُ أَجْنَبِي)

Meaning; The tenth condition for reciting Al Fatihah is not to intersperse the words with words that have no importance in prayer, with intention and knowing the law.

However, if you forget or don't know the ruling, it has no effect. Likewise, if the utterance has a purpose in prayer, it is still permissible.

The discussion about sayings that have importance in prayer has been explained in the explanation of the second condition.

[فصل: تشديدات الفاتحة أربع عشرة] :

This article includes a discussion of the number of tasydids in Al Fatihah, namely there are 14 tasydids, and the letters with tasydids have been mentioned. That's enough dhahir, no need for explanation.

[فصل: يسن رفع اليدين في أربعة مواضع] :

Meaning; It is sunnah to raise both hands when praying in four situations. If you raise just one hand, then it is disallowed:

(عند تكبيرة الإحرام)

Meaning; The first situation where it is sunnah to raise both hands is during takbiratul ihram, even though the prayer is performed while lying down.

The Sunnah can be achieved in any way by raising both hands. The perfect way is to start raising both hands at the beginning of the takbir and end raising both hands at the end of the takbir, thus starting and ending both simultaneously.

It is sunnah to keep both hands open (not wearing gloves, etc.), palms facing the Qibla, fingers slightly apart, the tip of the thumb parallel to the lower earlobe, and the tip of the other finger parallel to the upper earlobe, and the palm of the hand parallel to the shoulder.

(عند الركوع)

Meaning; The second situation where it is sunnah to raise both hands is when bowing. The sunnah can be achieved in any way by raising both hands.

Perfection is to raise both hands starting with the takbir. When both palms are in line with the shoulders...start bowing the body, and the takbir is extended until the complete ruku'.

(وعند الاعتدال)

Meaning; The third situation in which it is Sunnah to raise both hands is when starting from ruku'. Both hands are raised at the same time as the head is raised towards standing. When standing upright... both hands are straightened.

(وعند القيام من التشهد الأول)

Meaning; The fourth situation in which it is sunnah to raise both hands is when standing up from the initial tashahhud. Both hands begin to be raised after reaching the minimum limit of bowing .

[فصل: شروط السجود سبعة]

Meaning; There are seven conditions for validly prostrating in each prayer. If one of the conditions is not met, then the prostration is invalid.

(أن يسجد على سبعة أعضاء)

Meaning; The first condition of the conditions for prostration is prostration on the seven parts of the body, the explanation of which will come, namely by placing in the place of prostration part of the forehead, part of each knee, part of each palm, part of the soles of each foot, even if only one finger from each hand and foot.

It is sunnah to be orderly in placing the body parts mentioned, namely placing the knees first, then the hands and then the forehead.

(أن تكون جبهته مكشوفة)

The forehead is the part of the face that extends from the temples to the eyebrows and is the width between the hairline and the eyebrows. The two sides of the forehead are called the forehead. It is sunnah to place both foreheads together during prostration, but placing both foreheads in the place of prostration without also placing the forehead.

Meaning; The second condition of the conditions for prostration is that the forehead must be open, so that part of the forehead skin or hair can be directly exposed to the place of prostration.

Meanwhile, it is sunnah to open the hands and feet of the other parts of the body, but it is forbidden to open them apart from what must be closed on both knees.

(التحامل برأسه)

Meaning; The third condition of the conditions for prostration is to press the head, so that if there is cotton underneath it will be pressed.

(عدم الهوي لغيره)

Meaning; The fourth condition of the conditions for prostration is not to move for any purpose other than prostration.

If someone descends from i'tidal to prostration unwillingly, it does not count. It is obligatory for them to return to i'tidal in order to move toward prostration, without any other intention. However, if someone falls while moving toward prostration, or falls while in i'tidal after having intended to move toward prostration, it does not matter and is still counted as movement toward prostration.

(أن لا يسجد على شيء يتحرك بحركته)

Meaning; The fifth condition of the conditions of prostration is not to prostrate on something that he is carrying and moving along with its movement. This will invalidate the prayer if he knows and intends to, and if not then the prostration must be repeated.

If a person prostrates while praying while sitting, and he prostrates on something that does not move with his movements, but if the prayer is performed while standing, it will certainly move with his movements - then it has no effect according to Ibn Hajar and al-Khothib, while according to Ramli it is not permissible.

It is different when a person prays on his bed, which moves along with his movement, because it is still allowed. Similarly, it does not have any effect when prostrating over something carried in his hand, because it is considered to be something separate.

(ارتفاع أسافله على أعاليه)

Meaning; The sixth condition of the conditions for prostration is that the hips and the surrounding area must be definitely higher than the head and shoulders.

(الطمأنينة فيه)

Meaning: The seventh condition of the conditions for prostration is thuma'ninah confidently .

If doubts arise after moving from the prostration movement, whether you have thuma'ninah in the prostration or not? ... then it is mandatory to return to prostration directly in order to be able to perform thuma'ninah, so according to the opinion which states that thuma'ninah is not included in the pillars of prayer, in fact it is only a movement that follows these pillars, as has been discussed in the pillars of prayer.

(خاتمة: أعضاء السجود سبعة: الجبهة، وبطن أصابع الكفين، والركبتان، وبطن أصابع الرجلين)

Conclusion: There are seven parts of the body that must touch the ground during prostration, namely: the forehead, the palms of both hands, both knees, and the soles of both feet.

This conclusion covers the discussion of the parts of the body that must touch the ground during prostration. This is a well-known fact and requires no further explanation.

[فصل: تشديدات التشهد إحدى وعشرون: خمس (زائدة) في أكمله، وست عشرة في أقله]

- 1&2- (التَّحِيَّات): على التاء والياء
- 3- (المباركات، الصَّلَوَات): على الصاد
- 4&5- (الطَّيَّبات): على الطاء والياء
- 6- (الله) على لام الجلالة
- 7- (السلام): على السين
- 8-9-10- (عليك أيها النبي): على الياء، والنون، والياء
- 11- (ورحمة الله) على لام الجلالة
- 12- (وبركاته، السلام): على السين
- 13- (علينا وعلى عباد الله) على لام الجلالة
- 14- (الصالحين): على الصاد
- 15- (أشهد أن لا إله): على لام ألف
- 16&17- (إلا الله) على لام ألف ولام الجلالة
- 18- (وأشهد أن): على النون
- 19-20-21- (محمداً رسول الله) على ميم محمد، وعلى الراء، وعلى لام الجلالة]

The author explains in this chapter the places where tasydid occurs in the tasyahud and mentions that there are 21 tasydid, 16 of which are obligatory in the minimum tasyahud, and five of which are additional and sunnah. Everything is clear and does not require lengthy explanation.

[فصل: تشديدات أقل الصلاة على النبي أربع] :

1. (اللهم): على اللام والميم
2. (صل): على اللام
3. (على محمد): على المي
4. وأقل السلام (السلام عليكم): على السين

It is explained in this article that there are four tasydid places in the minimum prayer recitation of the Prophet SAW which are considered valid in prayer. And there is only one tasydid in the minimum greeting reading that is considered valid as a prayer release, namely the letter siin. All this does not need to be explained further.

[فصل: أوقات الصلاة خمسة]

Meaning: There are five types of five daily prayer times, and each type has its own time.

(أول وقت الظهر: زوال الشمس، وآخره: مصير ظل الشيء مثله، غير ظل الإستواء)

Dhuhr is linguistically the time after the sun sets, and is the term for the prayer performed at that time. (Zawal) refers to the sun's descent from the sky. (Dhill) or shadow is linguistically a covering, and (Termically) refers to a visible object created by Allah to benefit the body and others. (Istiwa) refers to the sun being in the middle of the sky.

Meaning: The time of dhuhur as a whole enters with the sun slipping towards the west, and ends until the shadow of something similar, other than the shadow that exists when the sun istiwa', which is in the middle of the sky.

Dhuhur time is divided into six times, namely:

- 1). The prime time, namely the beginning of time.
- 2 & 3). The time for jawaz (prayer), which is until there is enough time left to perform the prayer perfectly. Also called the time of ikhtiar (choice), the two are combined into one time.
- 4 & 5). Emergency time, which is the end of the time, when the obstacle has disappeared (menstruation or insanity) and there is only enough time left to say the takbiratul ihram.
6. The time of excuse, namely the time of Asr for people who want to combine the ta'khir.

(أول وقت العصر: إذا صار ظل كل شيء مثله وزاد قليلا، وآخره: عند غروب الشمس)

Asr literally means time, and in terms of terminology, it is a specific prayer. Asr prayer is the most important prayer after Friday prayer.

Meaning: The time for Asr as a whole begins when the shadow of something resembles it with a little addition, and the time for Asr ends with the setting of the entire circle of the sun.

The entire time of Ashar is divided into seven times, namely;

1. The main time is the beginning of time.
 2. The time of choice, starting from the time of Ashar until (the end) the shadow of an object becomes twice the length of the object (ie when the sky is still clear) which is not a shadow on the equator.
 3. The time of jawaz (permissible) which is not disliked, starts from the time when the shadow of an object becomes twice its length until the sun has started to turn yellow.
 4. The time of jawaz that is disliked is from after the shadow is twice as long as the object until the sun is almost setting.
 5. Tahrim time, the remaining time that cannot accommodate the entire series of Asr prayers but is still counted as 'ada' prayers.
 6. Udzur time, the time for Dhuhr prayer for people who combine prayers.
 7. Emergency time, the time permitted in an emergency situation is the time remaining after Asr at the end of the time which is only sufficient for Takbiratul Ihram after the thing preventing prayer (such as menstruation) has disappeared.
-

(أول وقت المغرب: غروب الشمس، وآخره: غروب الشفق الأحمر)

Maghrib linguistically means the time of sunset, while in terms of its meaning, it refers to a specific prayer that is obligatory after the sun has completely set. The meaning of (syafaq) is reddish, so the word (al-ahmar) is an affirmative expression for clarity.

Meaning: Maghrib time as a whole enters with the setting of the entire circle of the sun, and exits with the setting of the red horizon.

Maghrib time is divided into seven times, namely:

1. The time of fadhilah (prime), namely the beginning of time.
2. Time of effort
3. The time of jawaz which is not makruh.
4. The time of the jawaz is makruh.
5. Prohibited time.
6. Excuse time.
7. In times of emergency, the explanation is the same as before.

(أول وقت العشاء: غروب الشفق الأحمر، وآخره: طلوع الفجر الصادق)

Isha' is the linguistic name for the beginning of the dark time, and in terms of terminology it is a specific prayer.

The meaning (fajrush shoodiq or true dawn) is dawn whose rays spread from the east evenly from south to north.

Meanwhile (fajrul kaadzib or false dawn) is the dawn that appears before the true dawn or the true dawn, its rays are long and the top part is brighter than the rest, and usually dark after that.

Meaning: Isha time as a whole begins with the setting of the red horizon, and ends with the actual rising of dawn.

Meanwhile, Isha' time is divided into seven times, namely:

1. The time of fadhilah (prime), namely the beginning of time.
2. Time of effort (choice), namely until the first third of the night.
3. The time when it is permissible to pray and it is not makruh, namely until dawn.
4. The time for jawaz and makruh, namely until there is not enough time left to perform the prayer perfectly.
5. Prohibited time.
6. Excuse time.
7. Emergency times.

(أول وقت الصبح: طلوع الفجر الصادق، وآخره: طلوع الشمس)

Fajr in language is the beginning of the afternoon, and in terms it is a certain prayer.

Meaning: The time of dawn as a whole begins with the actual rising of dawn, and ends with the rising of the sun, which is divided into six times, namely:

1. The time of fadhilah (prime), namely the beginning of time.
 2. The time of choice, namely until the time of isfaar (bright), where a person can distinguish something that is close to him.
 3. The time for jawaz (prayer) and not makruh (worship), which is from the beginning of the prayer time until the reddish color appears. Therefore, these three times enter simultaneously and exit sequentially.
 4. The time of jawaz and makruh, namely from the appearance of the reddish color until there is not enough time left to perform the prayer perfectly.
 5. Prohibited time.
 6. Emergency time.
-

(أحمر، وأصفر، وأبيض. الأحمر: مغرب، والأصفر والأبيض: عشاء)

Meaning: The horizon is divided into three types, namely:

- Red horizon, which indicates that it is still Maghrib time.
- The yellow horizon and the white horizon, the presence of both indicates that Isyak time has entered. And the decomposition of the two is called (horizon) the yellowish light is a figure of speech, while (horizon) the reddish light is the essence.

(ويندب: تأخير صلاة العشاء إلى أن يغيب الشفق الأصفر والأبيض)

Meaning: It is sunnah for someone who wants to perform the Isha' prayer to be patient until the yellow horizon and white horizon set, so as not to get involved in a dispute of opinion of the ulama.

[فصل: تحرم الصلاة التي لها سبب متقدم ولا مقارن في خمسة أوقات]

Meaning: A prayer that does not have an initial cause and a concurrent cause, that is, a prayer that does not have a cause, such as absolute sunnah prayer, or has a cause but a final cause, such as istikhoroh prayer and ihram prayer. It is prohibited and invalid when done at five times, three of which are related to time, which is what is mentioned in the first part, while the other two are related to actions, which is what is mentioned in the last part.

Prayers that have a preliminary cause, such as qadha' prayers, prayers that are made up, sunnah prayers for greeting the mosque, sunnah ablutions, sunnah circumambulations.

Prayers that have a common cause, such as the istisqa' prayer and the eclipse prayer. Ibn Hajar made both of them prayers that have a primary cause, so they do not perform both prayers at prohibited times.

It should be remembered that all these prohibitions only apply outside Mecca, whereas in Mecca there is no time when it is absolutely prohibited.

(عند طلوع الشمس حتى ترتفع قدر رمح)

Meaning: The first time a person is prohibited from performing prayer is at sunrise, and this prohibition continues until the sun rises to a height of approximately seven arms' length according to our eye.

(عند الإستواء في غير يوم الجمعة حتى تزول)

Meaning: The second time when a person is prohibited from performing prayer is when the sun is in the middle of the sky, and this prohibition continues until the sun sets.

The exception is Istiwa' time on Friday, in fact there are no restrictions at that time, even for people who do not attend Friday prayers.

(عند الإصفرار حتى تغرب)

Meaning: The third time when a person is prohibited from performing prayer is when the sky turns yellow, even for those who have not yet prayed Asr, and this prohibition lasts until sunset.

(بعد صلاة الصبح حتى تطلع الشمس)

Meaning: The fourth time a person is prohibited from performing prayer is after performing the valid dawn prayer and does not need to be made up for by that person, and this prohibition continues until sunrise.

(بعد صلاة العصر حتى تغرب)

Meaning: The fifth time a person is prohibited from performing prayer is after performing the valid Asr prayer and does not need to be made up for it, even if the Asr prayer is performed at the time of Dhuhr with a taqdim jamak, and the prohibition lasts until sunset.

[فصل: سكّات الصلاة ست]:

1. بين دعاء الإفتتاح والتعوذ

2. بين الفاتحة والتعوذ

3. بين آخر الفاتحة وآمين

4. بين آمين والسورة

بين السورة والركوع

Silence in prayer has six places:

Between takbiratul ihram and iftitah prayer. Between iftitah prayer and ta'awwudz reading. Between reading ta'awwudz and Al Fatihah. Between the end of Al Fatihah and amen. Between amen and reading the letter. Between reading the letter and bowing down.

This article explains the recommended silence during prayer, which occurs in six places, and these places have already been explained. Therefore, there's no need for further explanation.

All the silence is during (just) the recitation of the tasbih "Subhaanallaah", except between aamiin and the letter, then it is sunnah for the imam who raises his voice when praying to extend the silence until the recitation of Al Fatihah.

[فصل: الأركان التي تلزم فيها الطمأنينة أربعة]:

١- الركوع. ٢- الإعتدال. ٣- السجود. ٤- الجلوس بين السجدين
والطمأنينة هي: سكون بعد حركة؛ بحيث يستقر كل عضو محلة بقدر (سبحان الله)

There are four pillars of thuma'ninah that must be present, namely:

1. Bowing or bending the knee .
2. I'tidal.
3. Prostration or Kneel.
4. Sitting between two prostrations

Thuma'ninah is the stillness after movement until all limbs are in place during the recitation of the tasbih "Subhaanallaah".

This section covers the explanation of the places where thuma'ninah is obligatory, and the meaning of thuma'ninah. This discussion has been covered in the chapter on the pillars of prayer.

[فصل: أسباب سجود السهو أربعة]:

The meaning of (sahwu) in language is forgetfulness, and what is meant in this discussion is the shortcomings that exist in prayer.

Meaning: There are four reasons why it is sunnah to prostrate for sahwi in every prayer and in prostration of recitations and thanksgiving, but it is not sunnah for the funeral prayer, there are four reasons;

(الأول: ترك بعض من أبعض الصلاة، أو بعض البعض)

Meaning: The first reason for the various reasons for which it is Sunnah to perform prostration of forgetfulness, if any, is to leave out one of the sunnah ab'adh (a very important sunnah in prayer) in the prayer which will be explained in the next chapter, or to leave out one word or one letter from the ab'adh, even if it is intentional.

(الثاني: فعل ما يبطل عمده ولا يبطل سهوه، إذا فعله ناسيا)

Meaning: The second reason from the various reasons why it is Sunnah to prostrate oneself in forgetfulness, if any of them exist, is to do - in a state of forgetfulness or ignorance - an act that if done intentionally would invalidate the prayer and if forgotten would not invalidate it, such as eating a little, talking a little and adding to the pillars of the action.

As for actions that do not invalidate it, whether intentional or not, such as turning around, taking one or two steps and the like, other than what is classified as the third cause... then it is not recommended to perform prostration of forgetfulness because of them.

(الثالث: نقل ركن قولي إلى غير محله)

Meaning: The third reason from the various reasons why it is Sunnah to perform prostration of forgetfulness if there is one of them is to move the pillars of speech or part of it, even if intentionally, other than takbiratul ihram and salam, read it out of place, such as reading Al Fatihah out of place, such as during ruku', or reading the final tashahhud out of place, such as when standing, or reading prayers upon the Prophet (peace and blessings of Allaah be upon him) out of place, such as during prostration.

Included in the discussion of this law is the letter and initial tashahhud. While apart from the two of the various sunnahs or ab'adh that are read out of place, there are details that are mentioned in extensive books.

Meanwhile, saying takbiratul ihram and greetings is not the place, if done intentionally it will invalidate the prayer.

(الرابع: إيقاع ركن فعلي مع احتمال الزيادة)

Meaning: The fourth reason from the various reasons why prostration of forgetfulness is Sunnah is if one of them is performing a pillar of action from the pillars of prayer while he is in doubt when performing it whether it is additional, such as a person who is in doubt about leaving out bowing or prostration - then it is obligatory for him to perform bowing and prostration, even though it is possible that it is additional and it is Sunnah to perform prostration of forgetfulness.

If doubt arises as to whether it is an additional prayer after it has been performed, such as doubt during the final tasyahud (prayer), whether the prayer performed was four or five rak'ahs, then the prostration of forgetfulness is not recommended due to this doubt.

[فصل: أبعاد الصلاة سبعة]

It is called ab'aadh (part), because when asked to patch it up with prostration, the ab'aadh resembles the essence of the parts of prayer, namely the pillars of prayer.

Meaning: as for the Ab'aadh prayer - which we have explained that it is sunnah to prostrate for forgetfulness if you leave out one of them or some of them - there are seven, namely:

That is the total number of ab'aadh, according to what Imam Syafi'i (may Allah be pleased with him) and his followers said, which is why the author only mentions seven. However, in detail, there are 20 ab'aadh prayers, namely:

1 & 2. Qunut, and standing while doing qunut.

3 & 4. Reading the blessings of the Prophet SAW during Qunut, and standing while reading it.

5 & 6. Recite the greetings to the Prophet SAW during Qunut, and stand while reciting it.

7 & 8 & 9 & 10. Recite blessings upon the family of the Prophet (peace be upon him), and stand while reciting them. And say salam (peace be upon them) while standing.

11 & 12. Recite prayers for the companions of the Prophet SAW during Qunut, and stand while reciting them.

13 & 14. Saying greetings to them during qunut and standing while saying it.

15 & 16. Read the initial tasyahud and sit while reading it.

17 & 18. Read the blessings on the Prophet SAW at the beginning of the tasyahud and sit while reading them.

19 & 20. Recite the blessings upon the family of the Prophet SAW at the final tasyahud and sit while reciting it.

(التشهد الأول، وقعوده)

The meaning of the initial tasyahud here is the lafadz which must be read at the end of the tasyahud.

Meaning: The first and second of the ab'aadh prayer are the initial tasyahud and sitting when reading it.

The description for someone who abandons sitting at the beginning of the tasyahud so that prostration for sahwī is sunnah for him is that if the person praying is unable to read the tasyahud, then he is asked to sit during the tasyahud reading. If he doesn't sit...then he has left sitting at the beginning of the tasyahud alone.

(الصلاة على النبي صلى الله عليه وسلم فيه)

The meaning of salawat on the Prophet SAW here is the phrase that must be read after the final tasyahud.

Meaning: The third Ab'aadh prayer is to read the blessings on the Prophet SAW at the beginning of the tasyahud.

(الصلاة على آل في التشهد الأخير)

Meaning: The fourth Ab'adh prayer is to recite blessings on the Prophet's family at the end of the tasyahud.

An illustration of whether prostration for sahwī is sunnah for a person who abandons it is that if a person believes that his imam did not recite blessings on the family of the Prophet SAW, he hears that the imam only read: "Allaahumma sholli 'alaa Muhammad", "Assalaamu Alaikum". So it is sunnah for him to prostrate sahwī because of the imprudence of the imam .

(القنوت، وقيامه)

The meaning of qunut here is the gunut that is usually read, namely qunut in the dawn prayer and witir in the last half of the month of Ramadan.

Meaning: The fifth and sixth Ab'aadh prayers are reading qunut and standing while reading it.

The description of the condition of a person who is obliged to prostrate for sahwī if he leaves standing alone is that if the person praying is unable to recite the qunut...then he is asked to stand while reciting the qunut. If he doesn't stand up, then he has left standing when reading the qunut alone.

(والصلاة والسلام على النبي ﷺ وآله وصحبه فيه)

Meaning: The seventh Ab'aadh prayer is to recite shalawat and greetings to the Prophet SAW, his family and friends after Qunut.

[فصل: تبطل الصلاة بأربع عشرة خصلة]

What is meant by void here is anything that is considered invalid.

Meaning: Prayer—whether obligatory or sunnah—will be declared invalid if any of the following 14 things occur during the prayer, and is considered invalid if it coincides with the beginning of the prayer. This includes the prostration of recitation, prostration of thanksgiving, and the funeral prayer.

(بالحدث)

Meaning: Prayer is invalidated by the presence of impurity, whether minor or major, even if it is unintentional, even if it occurs in someone who has no water or dust, or if someone is constantly impure, other than the impurity that always comes out. That is the first of the various things that invalidate prayer.

(بوقوع النجاسة إن لم تُلَقَ حلاً من غير حمل)

Meaning: Including canceling the prayer is when the unforgivable impurity is touched on the body or clothes, if it is not removed directly before the minimum time of thuma'ninah has passed.

If it has been removed before that, such as if the impurity is dry and the clothes are shaken off directly or if the impurity is wet and the clothes that are contaminated with the impurity are thrown away without holding or carrying it... then the prayer is not invalidated.

If he removes it with his hand or with a stick that has impurity on it, or if he places his hand on a place that has been touched by impurity... then that invalidates his prayer.

That is the second of the various things that invalidate the prayer.

(انكشاف العورة إن لم تستر حالا)

Meaning: Included in invalidating prayer is the slightest uncovering of something that must be covered during prayer, if it is not covered immediately before the minimum time for thuma'ninah has passed, and the thing that opens the covering is wind. If the thing that opens the covering is not wind, then it is considered invalidating prayer, even if it is covered immediately. That is the third of the various things that invalidate prayer.

(النطق بحرفين أو حرف مفهم عمدا)

Meaning: Including invalidating prayer is speaking intentionally and knowing that it is forbidden during prayer. Speaking with two letters continuously even though it is not understood, or consisting of one letter that is read long, or one letter whose meaning can be understood such as the word (ق) which means guard, and (ع) which means listen, and (ف) which means obey.

If it is unintentional, such as slipping up or forgetting that he is praying or not knowing the ruling while he is among those who are forgiven, such as someone who has just converted to Islam or lives in a place far from the scholars, if what is said is a little, namely four words according to Ibn Hajar and six words according to Al-Oalyubi and his followers - then it does not invalidate the prayer, but if what is said is a lot, namely more than that, then it invalidates the prayer absolutely. That is the fourth of the various things that invalidate prayer.

(بالمفطر عمدا)

Meaning: Including breaking the prayer is anything that includes breaking the fast intentionally and knowing the law, such as putting something in the ear for example, eating even a small amount. If someone forgets or doesn't know the ruling and is forgiven, as discussed previously, then it doesn't invalidate their prayer unless they chew three times continuously. This will be explained later. That is the fifth of the various things that invalidate prayer.

(بالأكل الكثير ناسيا)

The word (الأكل) with a hamzah means something that is eaten, while the fathah hamzah means the noun of the verb to eat. However, what is meant here is the first, while the second will be discussed in its ruling, because it includes many movements.

Meaning: Including canceling prayers is the inclusion of a lot of food, even for people who forget. Including this law is even for people who do not know the law and are forgiven.

The difference between prayer and fasting is that eating a large amount of food does not invalidate the fast for those who forget and are unaware of the law. However, it does invalidate the prayer, because prayer involves regular movements, so eating a large amount breaks the rules of prayer. This is different from fasting, which has no rules for its movements, as fasting is simply self-restraint.

That is the sixth of the various things that invalidate prayer.

(ثلاث حركات متواليات ولو سهوا)

Meaning: Including invalidating prayer is doing a lot of movements, even for someone who forgets and does not know the law. The many movements are three or more movements done continuously, where the second movement shows the continuation of the first movement and the third movement shows the continuation of the second movement. It can be done by one or more body parts, but with the condition that the body parts are heavy parts, such as the hands, feet, head and jaw. However, it does not invalidate prayer if the movement is a light body part, such as only the fingers that move, the eyelids and lips, even if they move repeatedly and continuously.

It does not invalidate the prayer if the movement of the heavy body part is considered slight, namely movement less than three times, even if it is continuous, or movement that is shown three times or more but not continuous.

All of this, unless there is any intention of playing around, is considered to invalidate the prayer completely, even if the movement is slight and involves a light body part. Similarly, if it is not an urgent need that cannot be avoided, such as scratching an itchy body part, it is not considered to invalidate the prayer completely. That is the seventh of the various things that invalidate prayer.

(الوثبة الفاحشة)

Meaning: Jumping, which involves bending the entire body, is also considered invalidating prayer. Jumping is definitely a movement that goes beyond the limits.
That is the eighth of the various things that invalidate prayer.

(الضربة المفرطة)

Meaning: One thing that invalidates prayer is hitting someone beyond the limit, namely hitting them with the whole body. This also includes kicking them beyond the limit.
That is the ninth of the various things that invalidate prayer.

(زيادة ركن فعلي عمدا)

Meaning: Including canceling prayer is adding to the pillars of action intentionally -and knowing the law-, such as performing bowing without following the imam, killing a snake for example, even without thuma'ninah and not moving with three continuous movements.
That is the tenth of the various things that invalidate prayer.

(التقدم على إمامه بركنين فعليين، والتخلف بهما بغير عذر)

Meaning: Also included in what invalidates the prayer is the follower preceding the imam with two pillars of action - even if it is not a long pillar - and being late for the imam with two pillars of action without an excuse.

The image of preceding the imam is the follower moving towards prostration while the imam is still standing reading a surah, for example, or bowing before the imam, and when the imam wants to bow the follower has lifted from his bowing, and when the imam wants to move towards I'tidal the follower has prostrated. The image of being late from the imam is the imam moving towards prostration while the follower is still standing, for example.

An excuse that is allowed in the problem of leading the imam is forgetting or not knowing the law while it is excused by the Sharia. While the excuses that are allowed in the problem of being late from the imam are the two things above and others that are counted up to 10 kinds of excuses that are mentioned in other books that are widely discussed.

If you precede the imam by less than two pillars of prayer, it does not invalidate the prayer, but it is haram to precede the imam by one pillar. Similarly, according to Ramli, preceding by some pillars is prohibited, but according to Ibn Hajar, the stronger opinion is that it is only disliked.

That is the eleventh of the various things that invalidate prayer.

(نية قطع الصلاة)

Meaning: Included in invalidating prayer is the intention to leave the prayer immediately or after one rakaat for example, even though the intention is to go to another prayer, because this is contrary to the sincerity of intention required in prayer.
This is the twelfth of the various things that invalidate prayer.

(تعليق قطعها بشيء)

Meaning: Including what invalidates prayer is associating leaving prayer with the occurrence of something, even though it is not known that it occurred during prayer, or it is something that is impossible according to custom, such as flying to the sky,

but it does not invalidate it if it is impossible according to reason, such as the gathering of two opposite things, for example long and short in the same thing and at the same time.

This is the thirteenth of the things that invalidate prayer.

(التردد في قطعها)

Meaning: One thing that invalidates prayer is doubt in one's intention to leave prayer, even if one intends to leave to go to another prayer. One thing that invalidates prayer is doubt in one's intention to leave prayer. This is what is mentioned in the discussion of "things that invalidate prayer" in number 12.

Inilah hal keempatbelas dari berbagai hal yang membatalkan shalat.

[فصل: الذي يلزم فيه نية الإمامة أربع]:

١ - الجمعة. ٢ - المعادة. ٣ - المنذورة جماعة. ٤ - المتقدمة في المطر.

Makna; Diwajibkan bagi seorang imam berniat sebagai imam saat takbiratul ihram pada empat shalat, yaitu:

1. Shalat Jum'at.

2. Shalat yang diulangi.

3. Shalat yang dinadzarkan berjamaah.

4. Shalat jamak taqdim karena hujan.

If the imam does not intend to be the imam in these prayers... then his prayer is not valid, except for prayers that are vowed to be performed in congregation, then the prayer is considered a prayer alone and is sinful because it has not been performed in his vow.

It is not obligatory for the imam to have the intention of being the imam in other than the four prayers, but he must have the intention if he wants to receive the blessings of the congregation.

If you intend to do it in the middle of your prayer - then you will receive fadhilah in the congregation since you intended it.

[فصل: شروط القدوة أحد عشر]

Meaning; There are eleven conditions for valid congregational prayer between the congregation and the imam;

(أن لا يعلم بطلان صلاة إمامه بحدث أو غيره)

Meaning; The first condition for valid congregational prayer is that the congregation does not know that the imam's prayer is invalidated by something that is agreed upon by the imam and congregation, such as hadath and infidelity.

Knowing that the imam is invalid includes believing it, even though it is not considered invalid, such as two people conducting ijthad to determine the direction of the qibla, or two bodies of water and two garments, one of which is pure and the other is impure. If both come to different ijthad conclusions, then it is not valid for one of them to pray in congregation with the other.

(أن لا يعتقد وجوب قضائها عليه)

Meaning; The second condition for valid congregational prayers is that the makmum does not believe that the imam's prayer needs to be qadha', like someone who has hadats and does not encounter water or dust, even though the makmum is in the same situation as the imam.

(أن لا يكبان ماموما)

Meaning; The third condition of the valid condition of congregational prayer is that the imam is not being a makmum when he is followed, because it is impossible for him to be a follower and be followed at the same time.

If the congregational prayer has finished and the makmum masbuq stands up... then it is permissible to follow him, even in Friday prayers according to Ibn Hajar, but it is different according to Ramli.

This includes being certain that the imam is a follower, if in doubt whether the imam is a follower, then one should not follow him.

If someone is in doubt about two people praying in congregation, whether this person is the imam or that person... then it is not valid to have congregation with one of them, unless one of them is thought to be the imam after ijtihad according to Ramli, different according to Ibnu Hajar.

(لا أميا)

The meaning of (ummi) in language is a person who cannot read and write, and in terms according to jurists it is a person who cannot pronounce one letter of Surah Al Fatihah properly.

Meaning: The fourth condition of the valid conditions for congregational prayer is that the imam is not allowed to make a mistake in pronouncing one letter or tashid from Surah Al Fatihah, while the follower can pronounce it well, namely the imam is not able to pronounce it at all or cannot pronounce it according to the makhraj of the letter or cannot pronounce the tashid.

If the congregation is in the same condition as the imam, that is, they cannot pronounce it properly, even if the letters they replace are different, such as one of them replacing the letter (ra) with (ghain) and another replacing it with the letter (lam) - then it is still permissible to pray in congregation. This is what is called celat, such as someone who always replaces letters with other letters.

If someone does idgham outside the place of idgham, such as reading (muttaqiim), then he is called "arott", that is, someone who does not speak clearly.

Congregational prayer is considered valid, but it is makruh (rejected) if performed in congregation with someone called "tamtam," that is, someone who always repeats the letter (ta') or (fa'faa'), that is, someone who always repeats the letter (faa') or (wa'waa'), that is, someone who always repeats the letter wau. And so on for the other letters.

It is also disliked to pray in congregation with an imam who pronounces the letters incorrectly but does not change the meaning.

(أن لا يتقدم على إمامه في الموقف)

Meaning: The fifth condition of the valid conditions for congregational prayer is that the follower must not precede the imam in his place of prayer, that is, the entire support of the follower must not precede any part of what the imam supports, in standing or otherwise.

The follower cannot precede the imam if he is standing with his heels on, sitting with his buttocks on, lying on his side on his back or lying on his head on his back.

If the makmum is aligned with the imam...then it is included as makruh which can remove the reward of congregation in equaling the imam in his place only. The same is said for every makruh caused by congregational prayer.

(أن يعلم انتقالات إمامه)

Meaning: The sixth condition for valid congregational prayer is that the congregation knows or suspects the imam's movement before entering the third pillar (not being late in completing the two pillars of action). This can be done by seeing the imam, or seeing some of the congregation, or hearing the voice of the imam or the voice of the person delivering the prayer, even if the person delivering the prayer is not praying.

Ibn Hajar stipulated that the person delivering the imam's message must be a person who is not a sinner, while some scholars differ. They stated, "A sinner is sufficient if he is believed to be true."

(أن يجتمعا في مسجد، أو في ثلاث مئة ذراع تقريبا)

Meaning: The seventh condition for valid congregational prayer is the gathering of the imam and the congregation—those who are behind him or on either side of him, and every two rows—either in the mosque or somewhere other than the mosque, with a distance between them of no more than 300 arm's lengths, estimated at 100 feet. Therefore, no more than three arm's lengths or the distance between them is sufficient.

So that when inside the mosque, it does not matter how far the distance is, obstacles in the form of windows, doors that are closed without nails, even if there is no lock, but it is required that there is a possibility to pass from one place to another, even if you have to walk sideways or turn around, that is by turning your back to the Qibla.

However, if it is in a place other than a mosque, it is required that the distance between the two is close as mentioned and other conditions as if it were in a mosque, and another condition is added, namely that there are no obstacles that prevent someone from passing - such as windows - or prevent someone from looking - such as closed doors -, and it is required that there is the possibility to pass from one place to the other without walking crookedly and turning.

It is still permissible to have a long distance between the imam and the end of the row, even if it reaches several miles, but with the condition that there is a possibility for the makmum to follow the imam, and it is not permissible for the ma'mum in the back row to precede the makmum in front of him in his prayer movements if the imam is not visible.

(أن ينوي القدوة أو الجماعة)

Meaning: The eighth condition of the validity of congregational prayer is that the congregation intends to follow the imam or whoever is in the mihrab or the intention of congregational prayer, by stating "mugtadiyan" or "mu'tamman" or "ma'muuman" or "jamaa'atan", even when in the middle of the prayer, but this is considered makrooh and eliminates the reward of congregational prayer, because it makes himself a follower after previously praying alone.

If someone intends to follow the imam in his actions without having the intention and waiting for him for a long time according to habit, then his prayer will be invalidated. However, if you move together during the prayer movement or wait for a while or for a long time without any intention of following it, then the prayer does not break.

(أن يتوافق نظم صلاتيهما)

Meaning: The ninth condition of the validity of congregational prayer is the similarity in the rules of the imam's prayer and the congregation's prayer in their apparent movements, even if the number of rak'ahs or intentions are different... so that the five obligatory prayers in congregation are not valid with the eclipse prayer which is performed with two standings and two bowings, or with the funeral prayer. And vice versa.

Yes, according to Ibn Hajar, congregational prayer is permissible at the end of the takbir prayer for the funeral and after the tilawah (recitation) or thanksgiving prostration. However, Ramli disagrees and declares it invalid.

Likewise, it is permissible to pray in congregation with someone who performs the eclipse prayer in the second standing in the second rakaat according to both, but Ibn Hajar stated that he did not get one rakaat with the imam, while Ramli stated that he got one rakaat.

(أن لا يخالفه في سنة فاحشة المخالفة)

Meaning: The tenth condition of the valid condition of congregational prayer is that the makmum must follow the imam in the Sunnah actions that appear different if not following them, either in doing them or abandoning them.

If the imam leaves the prostration of recitation while the follower prostrates, or the imam prostrates and the follower leaves the prostration, or the imam leaves the initial tashahhud while the follower performs tashahhud... Allah will invalidate the follower's prayer.

True, there is an exception, that is if the tashahhud imam and the makmum stand on purpose...then that does not invalidate the makmum prayer, because it moves from something that is obligatory to something that is obligatory. But if the makmum stands up because he forgets, then it is obligatory for him to return to sitting, and if he does not return, his prayer is void.

(أن يتابعه)

Meaning; The eleventh condition for valid congregational prayers is that the congregation must follow the imam in terms of place, actions and takbiratul ihram.

We have discussed the place in the fifth and seventh conditions, and the actions in the eleventh part of the things that invalidate prayer, because it can be understood from the discussion that it is obligatory for the congregation not to precede the imam or be late from the imam with two pillars of action without any excuse.

Following the imam in takbiratul ihram means that all the makmum's takbiratul ihram utterances must be later than all the imam's takbiratul ihram utterances. If you accompany the imam's takbiratul ihram or part of it... then the prayer is not valid.

[فصل: صور القدوة تسع] :

Makna; Gambaran shalat berjamaah antara imam and makmum tidak lepas dari salah satu di antara sembilan gambaran berikut:

(تصح في خمس :)

١- قدوة رجل برجل، ٢- قدوة امرأة برجل، ٣- قدوة خنثى برجل، ٤- قدوة امرأة بخنثى، ٥- قدوة امرأة بإمرأة.

(وتبطل في أربع :)

١- قدوة رجل بإمرأة، ٢- قدوة رجل بخنثى، ٣- قدوة خنثى بإمرأة، ٤- قدوة خنثى بخنثى

Makna; Sembilan gambaran yang selalu ada salah satunya dalam shalat berjamaah terbagi menjadi dua, yaitu:

1. *Everything is better than others*
2. *The group that is considered to have canceled its congregational prayers.*

• The first group is the description in which the imam's condition is the same as the follower's or more perfect with certainty. This is seen in five descriptions:

1. A man follows a man, because imam and makmum are in the same situation.
2. A woman follows a man, because the imam is more perfect in confidence.
3. A transvestite follows a man, because the imam is in one situation more perfect, if the transvestite is in fact a woman, or the same situation, if the transvestite is in fact a man.
4. A woman follows the census, because the imam in one situation is more perfect if the census is actually a man. man, or the situation is the same if the fact is that the sissy is a woman.
5. A woman follows a woman, because the situation of the priest and the congregation is the same.

• The second group, is a picture in which the condition of the imam is more or less certain or approximate than that of the makmum. This can be seen in four images:

1. A man follows a woman, because the imam is more or less certain of the condition of the congregation.
2. A man follows a transvestite, the transvestite is more or less a man in terms of estimation, because it is possible that the transvestite is essentially a woman.
3. A transvestite follows a woman, because it is possible that the transvestite is essentially a man.
4. A transvestite follows a transvestite, because there is a possibility that the imam is essentially a woman while the congregation is male.

[فصل: شروط جمع التقديم أربعة]

Jamak taqdim is performing the Asr prayer at Dhuhr time and the Isha prayer at Maghrib time, either shortening it or completing the prayer.

Meaning: The conditions for allowing jama' taqdim due to a long journey for a traveler and due to rain for a muqim are four conditions. There are three additional conditions that have not been mentioned, namely:

1. There is still time left for the first one.
-

-
2. The first prayer is considered valid.
 3. Know whether multiple prayers are permissible.

So, in total, there are seven conditions. Ibn Hajar disagreed with the addition of the first condition, so in his opinion, it has no effect on the start of the second prayer time before the completion of the second prayer, contrary to the opinion that states that this condition exists.

(البداء بالأولى)

Meaning: The first condition for the permissibility of jama' taqdim is to start with the dhuhur prayer if you want to prioritize the ashar prayer at dhuhur time, and start with the maghrib prayer if you want to prioritize the isya prayer at maghrib time . If reversed... then the prayer that is prioritized is considered invalid if it is intentional and known, but if it is unintentional and unknown, then the prayer that is prioritized becomes an absolute sunnah prayer.

Likewise, if the first prayer is invalid... then the second prayer - namely Asr or Isha - becomes an absolute sunnah prayer. This applies if he never leaves the same fardhu prayer, so that if he ever leaves the same fardhu prayer... then that prayer becomes a qadha' prayer in the last two cases.

(نية الجمع فيها)

Meaning: The second condition for the permissibility of jama' taqdim is to have the intention of jama' taqdim in the first prayer, even if accompanied by a greeting as a distinction between the jama' taqdim prayer permitted by sharia and others. And most importantly, the intention of jama' taqdim is accompanied by the takbiratul ihram, so that there are no differences of opinion.

(الموالة بينهما)

Meaning: The third condition for the permission of the congregation is to continue between the first prayer and the second prayer, meaning that there is no separation between the two with a long separator, which is enough time to perform two light rak'ahs as usual.

So it has no effect if it is separated by ablution, tayammum, searching for water for a while, even though that is not necessary, the time of the adhan and iqamah, so if it is separated by all of that... then it is still permissible as long as the separation is not long.

One should perform the Sunnah prayer before the noon prayer (for example), then the obligatory noon prayer, then the obligatory afternoon prayer, then the obligatory afternoon prayer, then the obligatory afternoon prayer, then the obligatory afternoon prayer.

(دوام العذر)

The meaning of excuse here is travel for travelers, and rain for people who are residents and will make excuses.

Meaning: The fourth condition for permitting jama' taqdim is the existence of an excuse that allows jama' until the second takbiratul ihram is complete. There is no requirement for travel during the first takbiratul ihram, unlike in the case of rain. Because the rain must be present when the first takbiratul ihram is said, and the greeting from the first prayer and continues until the second takbiratul ihram, and it has no effect if the rain stops in other than the above circumstances .

[فصل: شروط جمع التأخير اثنان]

Meaning: The conditions for allowing the last plural prayer due to a long journey for a traveler, namely performing the Dhuhur prayer at Asr time, and the Maghrib prayer at Isha time, with two conditions.

Meanwhile, performing the last prayer in combination due to rain is not permitted according to Islamic law.

(نية التأخير وقد بقي من وقت الأولى ما يسعها)

Meaning: The first condition for permitting a combined ta'khir is the intention to perform the ta'khir, when there is still enough time left from the time of dhuhur or maghrib to perform the prayer perfectly. This is Ramli's opinion, while Ibn Hajar stated: "The intention to perform the combined ta'khir before the first time has passed is sufficient, even if only one rak'ah remains."

If someone abandons the plural intention of ta'khir on time - then the first prayer performed at the second time becomes the qadha' prayer, and it is a sin if he knows the law and is deliberate.

(دوام العذر إلى تمام الثانية)

Meaning: The second condition for allowing the last plural is that there is a journey until the completion of the second prayer, namely the Asr or Isha prayer.

If the journey does not continue, so that he becomes muqim in the middle of his prayer... then the first prayer - namely the dhuhur or maghrib prayer - becomes qadha'.

خاتمة

Closing :

Imam Nawawi and other scholars have adopted the view that a sick person is permitted to perform jamak taqdim if the conditions are met, or jamak ta'khir if the conditions are met. The criteria for permissible jamak is that the illness makes it difficult for the person to perform each obligatory prayer on time until he is permitted to sit for the obligatory prayer.

[فصل: شروط القصر سبعة]

Qashar is performing the five daily fardhu prayers which are four rakats into two rakats.

Meaning: There are seven conditions that permit a traveler to shorten the fast. There are four additional conditions that have not been mentioned, so the total is eleven conditions , namely:

1. There is a specific destination even if it only points in the direction, such as India.
2. Protect yourself from things that invalidate the intention to shorten the prayer during prayer, such as the intention to perfect the prayer and doubt about the intention to shorten the prayer.
3. Travel undertaken with a proper purpose, such as pilgrimage and trade, not just sightseeing or sightseeing.
4. Has exceeded city limits in a city that has limits or exceeded buildings if there are no city limits.

(أن يكون سفره مرحلتين)

The meaning of "marhalatain" is a journey of only two days and accompanied by animals carrying heavy mounts, taking into account the time to lower and lift the load, get down to pray, eat, drink and rest as usual.

The distance of the journey in terms of calculations is 84 hasyimiyyah miles (83km);

One mile = 6000 arms according to the strong opinion, but Ibn Abdil Bar said that one mile is equal to 3500 arms, this was agreed upon by Samhudiyy.

Meaning: The first condition for allowing qashar for a traveler is that the trip must reach marhalatain / two marhalah (83km).

(أن يكون مباحا)

What is meant by permissible here is a journey that is not for sin, namely a journey that is permitted by sharia, so that it includes journeys whose ruling is:

1. Mandatory, such as a trip to pay a debt.
2. Sunnah, like the journey of friendship.
3. Mubah, like a trade trip.
4. Makruh, such as traveling alone or traveling to trade shrouds for the dead.

Meaning: The second condition for shortening the prayer for a traveler is that his journey is permissible according to the Shariah according to his opinion. So it is not permissible to shorten the prayer for a sinful journey, namely a journey that was intended from the beginning to be sinful or changed to be sinful after it was not originally intended to be sinful. The first person is called ("aashii bissafar) while the second is called ('aashii bissafar fissanfar).

If the first person repents, then he can shorten the journey if the remaining distance is still 83 km. or if the second person repents, then he can shorten it completely.

If a person commits a sin while traveling where his intention is to trade - for example - ... then it is permissible for him to shorten his journey.

People like this are called: ('aashii fissanfar).

(علم بجواز القصر)

Meaning: The third condition for a traveler to be allowed to shorten his prayer is to know that he is allowed to shorten it according to the Sharia. So if he sees people shortening their prayer, then joins them in shortening their prayer without knowing the ruling, then his prayer is not valid.

(نية القصر عند الإحرام)

Meaning: The fourth condition for allowing qashar for a traveler is to confidently convey the intention of qashar during takbiratul ihram.

The intention of reciting a prayer is to state the qashar or a word that matches its meaning, such as the Safar (journey) prayer or the two rak'ah midday prayer, for example.

(أن تكون الصلاة رباعية)

Meaning: The fifth condition for allowing qashar for a traveler is that the prayer that wants to be qashar is a prayer consisting of four rak'ahs - namely dhuhur or asr or isya' -. Prayers consisting of two rak'ahs, whereas three rak'ahs cannot be made up for prayer, therefore it is not permissible (to make up for the Maghrib prayer) according to an authentic opinion.

(دوام السفر إلى تمامها)

Meaning: The sixth condition for a traveler to be allowed to shorten the fast is that he travels with confidence throughout the entire prayer, from the beginning to the end of the prayer.

So, if the ship has reached an area where it is not permissible for him to make up his prayers or doubt whether the ship has arrived or whether he intends to be muqim or has doubts about his muqim intentions...then that person has sinned.

(أن لا يقتدي بتم في جزء من صلاته)

Meaning: The seventh condition that qashar is allowed for a traveler is not to become makmum during part of his prayer with a person who completes his prayer, even if he thinks that the person is a traveler or it is proven after the imam completes his prayer. It is different if the imam has not been proven to complete his prayer, but cancels it in the middle of the prayer due to hadats or impurity, -then he is allowed to interrupt the prayer, even if he has followed it for a while.

Among those who complete their prayer is a person who is in doubt whether he is a traveler or not, so the person who joins in congregation with him must complete his prayer, even if it is proven that he is a traveler and shortens his prayer.

If you think that the person is a traveler, but are unsure whether the person intends to qashar, then it is permissible for the intention to qashar, or linking one's intention to the person by stating: "If he is qashar, then I will make qashar" ... then it is permissible for such a person to make qashar, if the imam ends up performing qashar in his prayer.

[فصل: شروط صحة الجمعة ستة]

Meaning: The valid conditions for Friday prayers, which are additional to the other conditions that exist for various prayers, are six conditions.

The author does not talk about the obligatory conditions for Friday prayers, and there are seven of them, namely: Islam, puberty, sane, free, male, healthy and muqim.

(أن يكون كلها في وقت الظهر)

Meaning: The first condition for valid Friday prayers is that they be performed entirely—including the sermon—at the time of Dhuhr. Therefore, one should not begin the prayer or sermon while unsure whether there is still time left.

If this is the case then the Friday prayer being performed is invalid. If there is not enough time to perform the prayer and short sermon, then it is obligatory to perform the midday prayer.

If someone is unsure whether there is still time left or not, then he intends to pray Friday prayer if there is time left and if not then he intends to pray Dhuhr, then prayer with that intention is considered valid according to Ramli, in contrast to Ibn Hajar.

(أن تقام في خطة البلد)

Meaning: The second condition for valid Friday prayers is that Friday prayers must be held within the building boundaries of an area, even if the boundaries are made of wood or bamboo or date palm fronds, and in any of these places it is not permissible for someone who wants to travel to make up their prayers .

If a group of people set up camp in a desert... then Friday prayers in that camp are not valid, but it is obligatory for them to attend Friday prayers in a certain area if they hear the call to prayer from their place and if they do not hear it then Friday prayers are not obligatory.

(أن تصلى جماعة)

Meaning: The third condition for the validity of Friday prayers is that the first rakaat of Friday prayers is performed in congregation.

So, if they pray Friday prayer in congregation in the first rak'ah, then they intend to separate in the second rak'ah, completing their prayers individually...the Friday prayer is valid. Congregation is only required in the first rak'ah, otherwise when the number (of the congregation) is different, then the part of the follow-up must complete it.

So, if one person among them breaks the fast, such as having hadaah before greeting... then everyone's prayer is broken, even if they have already said the prayer and returned to their homes. (This can happen if the number of people attending Friday prayers is only 40 people, including the preacher) So there is a riddle saying, namely: "There is one person who has hadaah in the mosque, but the prayer of everyone at home is also broken!"

(أن يكونوا أربعين أحرارا، ذكورا، بالغين، مستوطنين)

Mustauthin are people who do not travel from their place of residence (permanent residence), whether in summer or winter, except for a purpose, such as trade or pilgrimage.

Meaning: The fourth condition for the validity of Friday prayers is that 40 people from the group of people who are obligated to attend Friday prayers. If there are fewer than that, then the Friday prayer is invalid and replaced with the Dhuhr prayer.

It does not matter if the congregation is late in performing takbiratul ihram after the imam has entered ihram, provided that they are able to recite Al Fatihah and bow before the imam lifts from the minimum bowing movement.

However, if these conditions are not met, the Friday prayer is invalid. (This also applies if only 40 people, including the preacher, are present.)

It is not obligatory to end the midday prayers of people who are not counted in Friday prayers with people who are counted in Friday prayers, as is found in the books "Tuhfah" and "Nihayah" and "Mughniy", but it is different in the books "li-'aab" and "Syarh Minhaj".

In the book "Busyrol Kariim" and others it is stated: "People who are on Friday are divided into six parts, namely:

1. People who are obligated, counted and valid, namely people who fulfill the conditions for obligatory Friday prayers and have no excuse.
2. People who are not obligated, not counted and not valid, namely slaves, travelers, children who have not reached puberty, women and people who do not hear the call to prayer.
3. People who are not obliged, counted and valid, namely people who have an excuse, such as sick people.
4. People who are obligatory, uncountable and illegitimate, namely apostates.
5. People who are obligated, not counted and valid, namely people who are muqim, but not mustauthin, and people who live outside the area but hear the call to prayer from that area.
6. People who are not obligated, not counted and not legitimate, namely crazy people and the like.

(أن لا تسبقها ولا تقارنها جمعة في ذلك البلد)

Meaning: The fifth condition for the validity of Friday prayers is that they are not preceded or accompanied by other Friday prayers in the area, even if the mosques are large and numerous.

This applies if there is no difficulty in gathering people in the area, but if there is no place large enough to accommodate the people who usually attend Friday prayers or the ends of the area are far apart, that is, the call to prayer does not reach them or they are separated by war - then it is permissible to hold Friday prayers in several places according to need, and anything more than that is considered invalid.

Whoever is in doubt whether he is among the earlier or later ones, or whether some of these Friday prayers are as needed or not, then he must repeat the Friday prayer if that is possible, and if not, then he must pray the Dhuhr prayer after it.

If there is one that precedes it and it is not difficult to gather them in one place, then the earlier one is considered valid, and the later one is considered invalid. And if it happens simultaneously, then both are considered invalid.

The previous or concurrent size is the letter ra' from the imam's takbiratul ihram, although the takbiratul ihram makmum is late after the makmum in another place. That is what is mentioned in the book "Busyrol Kariim".

(أن يتقدمها خطبتان)

Meaning: The sixth condition of the validity of Friday prayers is that they are preceded by two sermons, and are not performed after the prayer, such as Eid, because these two sermons are a condition so they are given first, unlike other sermons which are sunnah so they are given last.

[فصل: أركان الخطبتين خمسة]

Meaning: The Friday prayer which is part of the composition requires two sermons which are given priority over Friday prayers, there are five pillars:

(حمد الله فيهما)

Meaning: The first pillar of the Friday sermon is saying hamdalah in the two sermons, or similar words relying on the word "Allah". Example :

Meaning: "All praise is for Allah / All praise is for Allah / Praise is for Allah / I praise Allah."

However, the following words cannot represent the hamdalah, namely:

Meaning: "There is no god but Allah / Gratitude is only for Allah / All praise is due to the Most Merciful."

(الصلاة على النبي صلى الله عليه وسلم فيهما)

Meaning: The second pillar of the Friday sermon is reciting blessings on the Prophet SAW in the two sermons. Example :

Meaning: "O Allah, send blessings / May Allah send blessings / I send blessings / We send blessings / Blessings upon Muhammad / Blessings upon Ahmad / Blessings upon the Messenger of Allah."

However, it is not allowed to recite salawat on the Prophet, may God bless him and grant him peace, with words like this, that is;

Meaning: "May Allah have mercy on Muhammad / May Allah shower blessings upon him."

(الوسية التقوي فيهما)

Taqwa means carrying out Allah's commands and avoiding His prohibitions.

Meaning: The third pillar of the Friday sermon is to give advice on piety in two sermons. Example:

Meaning: "I advise you to fear Allah/ Obey Allah and beware of Allah's punishment."

It is not enough to simply remind people to be wary of the world, but it must contain an encouragement to obey or a threat against sin.

(قراءة آية من القرآن في إحداهما)

Meaning: The fourth pillar of the Friday sermon is reciting a complete and understandable verse from the Quran during one of the sermons. This is preferably done at the end of the first sermon. According to Ramli, only a portion of a verse is sufficient, unless it is long and understandable, but differs from Ibn Hajar's opinion.

(الدعاء للمؤمنين والمؤمنات في الأخيرة)

Meaning: The fifth pillar of the Friday sermon is to pray in the second sermon with a prayer of a afterlife nature for the believers, especially for those present or generally for all believers. In the book "Busyrol Kariim" it is stated: "As long as it is not intended for all the sins of the believers - because that is forbidden."

It is not enough if it is devoted to people who do not attend Friday prayers, even though there are many of them. The Sunnah mentions the believers, and prays for the leaders of the Muslims and their armies.

[فصل: شروط الخطبتين عشرة]

Meaning: There are ten requirements for each of the two Friday sermons .

And there are three additional conditions that have not been mentioned, so that it becomes 13, namely:

1. Male.
2. Listening to the sermon.
3. The sermon is delivered within the boundaries of the local building.

While other sermons (such as Eid sermons, eclipse sermons or istisgah sermons) are not required except to listen, not to listen, and the sermon must be male, and the pillars of the sermon are to read in Arabic.

(الطهارة عن الحدثين الأصغر والأكبر)

Meaning: The first condition of a Friday sermon is that the preacher is pure from minor and major hadaths.

If you have hadats in the middle of your sermon, you must purify yourself and start your sermon again, even if there is not a long distance between you.

(الطهارة عن النجاسة في الثوب، والبدن، والمكان)

Meaning: The second condition of the Friday sermon is that the preacher be in a state of purity in his clothes, body and place, and the things related to it - according to the details in the valid conditions of prayer - from impurity that is not forgiven by the Sharia.

(ستر العورة)

Meaning: The third condition of the Friday sermon is to cover the aurat for the preacher, although according to the strong opinion and according to the valid opinion that two Friday sermons are not a substitute for two rak'ahs at noon.

(القيام على القادر)

Meaning: The fourth condition of the Friday sermon is to preach while standing if possible. If not able to do so...then the sermon can be delivered while sitting, and if not able to sit...then it can be delivered while lying down, but it is preferable to replace it with something else.

(الجلوس بينهما فوق طمأنينة الصلاة)

Meaning: The fifth condition of a Friday sermon is that the preacher must sit between the two sermons for more than the time of prayer. It is especially important to sit during the recitation of Surah al-Ikhlās, and it is sunnah for the preacher to recite it while sitting.

If you don't sit between two sermons - then one sermon is counted.

(الموالة بينهما)

Meaning: The sixth condition for a Friday sermon is that it is continuous between the first sermon and the second sermon, and between the pillars of the two, namely that there are no long breaks that have nothing to do with the sermon measuring two light rak'ahs, - then it is still permissible to have a break in the form of advice between the pillars, even if it is long or in the form of reading a long verse, where advice is contained in the verse, as mentioned in the book "Tuhfah".

(الموالة بينهما وبين الصلاة)

Meaning: The seventh condition of the Friday sermon is continuity between the two sermons and the Friday prayer, namely saying the takbiratul ihram of the Friday prayer before the time has passed since the completion of the second sermon which is sufficient to perform two light rakaats, as in the continuous discussion between the two taqdim congregational prayers on a journey.

(أن تكون بالعربية)

Meaning: The eighth condition for a Friday sermon is that the pillars of the sermon are spoken in Arabic, even though the preacher and the people who listen to him are not Arabs and do not understand the reading.

If there is no one who can read it and there is no time to study it...then it is permissible to preach in any language other than the verses of the Qur'an.

Is it considered valid even if people don't understand it, such as in Arabic or other languages? There are two opinions, one stating it is valid and the other stating it is invalid. As for Quranic verses, if they cannot be read in Arabic, they can be recited in their place, as explained in Surah Al-Fatihah during prayer.

(أن يسمعها أربعين)

Meaning: The ninth condition of the Friday sermon is that the preacher must deliver the pillars of his sermon to 40 people who are counted in the Friday prayer, namely by raising his voice so that 39 people besides himself can hear the sermon.

So you have to listen and listen to the sermon with effort, so that it is not valid if there is noise that prevents you from listening to the sermon.

That was Ibn Hajar's opinion, while Ramli had a different opinion regarding listening to sermons. He said: "It is sufficient to listen to sermons with one's ability alone. If one is paying attention, one will certainly listen, even if the person is busy talking to their seatmate."

Imam Qolyubi rhm said: "There is no effect if you sleep." Those who are unable to hear or are far from the preacher are certainly affected according to the ulama's agreement. If the preacher is deaf, then he is not required to hear the sermon to himself, because he knows what is being said.

It is not required that people who listen to the sermon be in a state of purity, covering their private parts, be in a place of prayer, within the city limits or within the boundaries of a building, as is known from what has been explained.

(أن تكون كلها في وقت الظهر)

Meaning: The tenth condition of the Friday sermon is that both sermons must be delivered after the sun has set. If someone immediately gives a sermon without looking at the time and it turns out that the time has already entered... then it is considered valid according to 'Asymawiy, while Ibn Oasim said: "It is not valid."



كتاب الجنائز

CORPSE BOOK

[**فصل:** الذي يلزم للميت أربع خصال : غسله ، وتكفينه ، والصلاة عليه ، ودفنه]

Meaning: the obligations that we must carry out towards the corpse of a Muslim - besides martyrdom, even if it is a drowning, suicide, premature baby who is still born alive, there are four things, namely bathing, shrouding, praying and burying.

Everything will be explained in detail later, but there is a fifth that has not been mentioned, which is to take him to the grave .

If all of this is done by one of us, even though he is not yet mumayyiz, or the deceased bathes himself, or is bathed by another deceased as a form of karamah (the benefit of someone close to Allah) ... then the other person is not guilty of sin.

Is it enough if the one bathing is a jinn? Ramli said; "Enough", while Ibn Hajar stated: "Not enough."

People who die as martyrs are forbidden to bathe and pray, but "must be shrouded and buried".

While the dead body of a disbeliever may be bathed, but it is forbidden to pray for it. If the disbeliever is a mu'aahad or a mu-amman or a dhimmi (all of which are disbelievers who do not fight against Muslims) ... then it is obligatory to shroud and bury him.

[**فصل:** أقل الغسل: تعميم بدنه بالماء]

Meaning: Bathing a deceased person involves at least covering the entire body, including hair and skin, with water, meaning that this removes any human impurities. For legal impurities, a single stream of water is sufficient to remove them and bathe the deceased.

There is no obligation to intend to bathe a deceased person, but it is only sunnah.

(وأكمّله: أن يغسل سواتيه، وأن يزيل القذر من أنفه، وأن يوضئه، وأن يدلك بدنه بالسدر، وأن يصب الماء عليه ثلاثاً) :

Meaning: The perfect way to wash a corpse is for the person washing it to rub the corpse's stomach with his left hand and press it lightly, then wash the anus and anus, along with any dirt around it, with a cloth covering his left hand. Remove dirt from the nose and teeth with another cloth. After that, perform ablution of the corpse with the intention of performing ablution, just as a living person would.

Then rub his body with sidr (bidara leaves, which is also a type of soap), wash his head first, then his beard, then the front of his body on the right side, then the front of his body on the left side, then the back of his right side, then the back of his left side, then remove the traces of sidr (soap) with water from the top of his head to the bottom of his feet. After that, wash his whole body three times with pure water mixed with a little camphor as a sunnah thing .

That is the meaning of what the author of this book mentioned, that there are five washings.

The minimum way to bathe a dead body perfectly is to pour pure water once after rinsing to remove sidr (soap), so that the total is three washings.

Another way to bathe the deceased with five washings is: first with sidr (soap), second rinsing, third with sidr (soap), fourth rinsing, fifth with pure water.

وأولى من الخمس: السبع، ولها ثلاث كفياتك:

A more important method than washing five times is washing seven times, and there are three ways to do this, namely:

1. First, sidr (soap), second, rinse, third, sidr (soap), fourth, rinse, fifth, sixth, seventh with pure water.
 2. First sidr (soap), second rinse, third pure water, fourth and fifth with sidr (soap), sixth rinse, seventh pure water.
 3. First sidr (soap), second rinse, third sidr (soap), fourth rinse, fifth sidr (soap), sixth rinse, seventh pure water.
-

وأولى من السبع التسع، ولها كفتان :

The more important way than seven washings is nine washings, and it has two ways, namely:

1. First sidr (soap), second rinse, third pure water, and so on until done three times.
2. First sidr (soap), second rinse, third sidr (soap), fourth rinse, fifth sidr (soap), sixth rinse, seventh, eighth and ninth with pure water.

In fact, what is considered to be bathing the corpse in all these ways is using pure water.

Some things that are recommended when bathing a corpse are bathing in a separate room, not entering except the person bathing and the person who helps him and the relatives of the corpse, namely the closest heirs, bathing with a wet or thin robe, the corpse is placed in a high enough place, using water that is not hot, except for a need, such as cold or dirty, the face is covered with a cloth, the person bathing should not look at other than his private parts unless necessary, while looking at private parts is haram.

[فصل: أقل الكفن: ثوب يعمه]

Meaning: The minimum we must do when shrouding a corpse is from the perspective of the rights of the deceased, namely the cloth that covers the body from something that is permissible to wear when the deceased is still alive, even if the shroud is from someone else's property.

From the perspective of Allah Ta'ala's rights, the shroud is a covering for the private parts, which differs depending on whether the deceased is male or female, not whether they are slave or free. Therefore, the deceased has the right to remove any cloth that exceeds the covering, according to Ibn Hajar, contrary to Ramli.

The creditors have the right to prevent the deceased from being shrouded in two or three shrouds. The heirs have the right to prevent the deceased from being shrouded in more than three shrouds, but they do not have the right to prevent the deceased from being shrouded in three shrouds.

If the deceased is someone who is in the ihram for Hajj or Umrah, then it is haram to cover his head if he is a man and his face if he is a woman.

(وأكملة للرجل: ثلاث لفائف)

Meaning: Shrouding a man is done with three shrouds, with each shroud covering his entire body, except for the man's head and the face of the woman who is in ihram for Hajj or Umrah, as has been explained.

It is forbidden if the shroud cannot cover the whole body except by force.

Shrouding someone with three shrouds is considered perfect or sunnah if the person is shrouded with someone else's property or if he has debts that have used up his inheritance, so if it is not like that... then it is obligatory to shroud him with three shrouds.

(وللمرأة: قميص، وخمار، وإزار، ولفافتان)

Meaning: The perfect shrouding of women - including khuntsas (women with multiple sexes) - is done with five shrouds, namely:

1. Qamis, like the robe of a living person.
2. Sarong, which covers between the navel and the knees, and is placed under the robe.
3. Khimar, which covers the head, and is placed after the robe.
4. and 5. Two shrouds that covered his entire body.

This applies if there are no heirs who are not yet mature or sane. However, if there are such heirs, then it is not permissible to shroud the body except in three shrouds. Baa-asyan said: "This is something that needs to be taken into consideration, because most people do not do this."

The main shroud is white, in the form of cotton cloth. New cloth is more important than washed cloth, as mentioned in the book "Tuhfah".

[فصل: أركان صلاة الجنازة سبعة]

The word (janazah/jinazah) in Arabic means: the name of the deceased in the bier, while (jinazah) means: the name of the bier containing the deceased in it. *Meaning: The parts that form the main building blocks of the funeral prayer are seven pillars;*

(الأول: النية)

Meaning: The first pillar of the funeral prayer is intention, namely by expressing one of the following intentions:

Meaning: "I intend to pray over this corpse."

Meaning: "I intend to pray for whom the imam prays."

It means: "I intend to pray over anyone who is present from the dead of the Muslim people, it is obligatory, or it is obligatory to do kifayah."

There must be a fardhu intention, even if the person performing the funeral prayer is a woman or a child who has not yet reached puberty. And it is not obligatory for the fardhu intention to be associated with kifayah.

(الثاني: أربع تكبيرات)

Meaning: The second pillar of the funeral prayer is four takbirs, including the first one being takbiratul ihram.

It doesn't matter if the takbir is done more than four times, even if he knows the law and is deliberate and considers it to be a pillar.

It is true, if you believe that the addition of takbir invalidates the prayer because you do not know the law, then this has an effect and invalidates the prayer.

(الثالث: القيام على القادر)

Meaning: The third pillar of the funeral prayer is to stand for those who are able, whether men or small children, or kuntsa or women who join in praying with men. If you are unable to stand... then the details have been mentioned in the matter of standing in the pillars of prayer.

(الرابع: قراءة الفاتحة)

Meaning: The fourth pillar of the funeral prayer is to recite Al Fatihah after saying one of the takbirs, even after an additional takbir. It is mainly done after the takbiratul ihram.

If reciting Al Fatihah ends at something other than the first, then reciting Al Fatihah can be preceded or ended after the dhikr that should be recited after the takbir.

If you are unable to recite Al Fatihah... then it can be replaced with another one as discussed in the pillars of prayer.

(الخامس: الصلاة على النبي صلى الله عليه وسلم بعد الثانية)

Meaning: The fifth pillar of the funeral prayer is reciting blessings upon the Prophet (peace and blessings of Allaah be upon him) and it is obligatory after the second takbir.

The shortest prayer recitation is:

Meaning: "O Allah, send blessings upon Muhammad."

The most perfect recitation of shalawat is:

Meaning: "O Allah! Send blessings upon Sayyidina Muhammad and upon the family of Sayyidina Muhammad, as You have sent blessings upon Sayyidina Ibrahim and upon the family of Sayyidina Ibrahim. And send blessings upon Sayyidina Muhammad and upon the family of Sayyidina Muhammad, as You have sent blessings upon Sayyidina Ibrahim and upon the family of Sayyidina Ibrahim. In the entire universe, You are the Most Praiseworthy and Most Glorious."

It is sunnah to read hamdalah before, and du'a for the believers after, as well as combining the salam with the shalawat according to some scholars.

(السادس: الدعاء للميت بعد الثالثة)

Meaning: The sixth pillar of the funeral prayer is reciting a prayer for the deceased, especially after the third takbir. The shortest prayer is called a du'a, such as:

Meaning: "O Allah, have mercy on him."

If the deceased is a baby, then the prayer is like an adult's prayer according to Ibn Hajar, so according to his opinion it is not enough to read prayers specifically for small children whose prayers will be mentioned later. But Ramli stated that this prayer was enough.

The perfect prayer that can be read for both adult and child deceased is:

Meaning: "O Allah, forgive the living and the dead among us, the present and the unseen among us, the young and the old among us, the men and the women among us. O Allah, whoever You keep alive among us, make him live in a state of Islam, and whoever You cause to die among us, make him die in a state of faith. O Allah, do not forbid us from its reward and do not lead us astray after it."

And after that recite the following prayer if the deceased is an adult:

Meaning: "O Allah, this is Your servant, and the son of Your servant, out of the fragrance and vastness of the world towards the darkness of the grave and everything that he will face while his lover and his loved ones are in the world. He used to testify that there is no god but You alone, without any partner, and that Muhammad is Your servant and Your messenger. And You know his condition better than we do. O Allah, indeed he has stopped to meet You and You are the best of places to stop. He is poor and in need of Your mercy, and You do not need to punish him. We have come hoping for You to intercede for him. O Allah, if he is a good person, then increase his good deeds, and if he is a bad person, then erase his bad deeds. Meet him and Your pleasure with Your mercy, protect him from the trial of the grave and its punishment. Expand his grave and keep this earth away from him, give him security from Your punishment with Your mercy until You resurrect him in the Hereafter. "A safe journey to Your paradise, by Your mercy, O Most Merciful of the merciful."

That is the supplication that Imam Shafi'i (may Allah be pleased with him) collected from various hadith narrations, and the scholars considered it good. Ibn Hajar said:

"In Muslim history there is a long prayer from the Prophet, peace be upon him, and it seems to be the most important prayer, namely:

Meaning: "O Allah, forgive him, grant him mercy and safety and pardon him, honor his position, widen his entrance, wash him with water, snow and dew, cleanse him of all sins, as You cleanse a white garment from dirt, replace his house with a better house than his home in this world, also a better family than the family he left behind, also a better spouse than his current spouse in this world, admit him into Paradise, protect him from the punishment of the grave and its slander and from the punishment of the fire of Hell".

He said: "Obviously, what is meant by the replacement of family and wife is the replacement of attributes, not essence."

And if the deceased is a small child whose parents are Muslims, then the following supplication should be recited:

Meaning: "O Allah, make him a reward that comes first for his parents, a legacy, a treasure, advice, a lesson and an intercessor for them both, make the scales of their deeds heavy, pour patience into their hearts, do not give them trial after their death and do not forbid their reward for them both."

(السابع: السلام)

Meaning: The seventh pillar of funeral prayer is to say salam like other prayers. Salam time is after the fourth takbeer. It is not recommended to add (wabarakaatuh) to greetings according to Ramli, but Ibnu Hajar's opinion is different. Some scholars choose that it is sunnah in all prayers.

It is sunnah after the fourth takbeer and before salam to recite a prayer for the dead. Among them are the following prayers:

Meaning: "O Allah, do not forbid us his reward, and do not cause us trial after him, and forgive us and him."

It is also recommended to recite prayers upon the Prophet (peace and blessings of Allaah be upon him) and supplications for the believers, as well as to recite the following verse:

- Meaning: "(The angels) who bear the Throne and those around it glorify the praises of their Lord and they believe in Him and ask forgiveness for the believers (while saying): "Our Lord, Your mercy and knowledge encompass all things. So forgive

those who repent and follow Your way and protect them from the punishment of the blazing Fire. Our Lord, and admit them to the Gardens of Eden which You have promised them and the righteous among their fathers and their wives and their descendants. Indeed, You are the Almighty, the Wise. And protect them from (the punishment of) evil and those whom You protect from (the punishment of) evil on that Day, then You have indeed bestowed mercy on them and a great victory.” (OS Al-Mu'min: 7-9)

• Meaning: “Our Lord, give us good in this world and good in the Hereafter and protect us from the punishment of Hell” (OS Al-Baqarah: 201)

• Meaning: “Our Lord, do not let our hearts deviate after You have guided us, and grant us mercy from Yourself. Indeed, You are the Bestower of (blessings).” (Surah Ali Imran: 8)

[فصل: أقل القبر: حفرة تكتم راحته تحرسه من السبع]

Meaning: The minimum burial method considered to be obligatory is the presence of a burial pit that can prevent the body from smelling after burial and protect it from wild animals that would dig it up and eat it. Building a structure over the grave is not enough, but it is still possible for wild animals to dig it up again. And if this cannot be prevented except by building a structure over it... then it becomes obligatory.

(وأكملة: قامة وبسطة)

Meaning: The perfect way to bury a body is to dig a hole as high as a person standing with their arms stretched out. This means the size is 4.5 normal arms.

It is recommended to increase the length and width to accommodate the person lowering the body into the grave and those assisting. Whether the deceased is an adult or a child, burial procedures are the same.

There are two ways of burial:

First; (lahd) is making a hole large enough for the deceased on the lower side of the grave facing the Qibla after digging it as high as a person standing and stretching his arms upwards.

Second; (syaq) is making an excavation in the middle of the grave, like a river.

Burying with a lahd is preferable to burying with a syaq if the ground is hard. However, if the ground is not hard, syaq is preferable to lahd.

(ويوضع خدّه على التراب)

Meaning: It is sunnah to place the right cheek of the deceased on the ground or a brick or something similar after removing the shroud that covers his face.

(ويجب توجيهه إلى القبلة)

Meaning: It is obligatory to turn a Muslim corpse towards the Qibla - even if the fetus is in the womb of a non-Muslim mother, and the spirit has been breathed into the fetus, it is not possible to save its life. Therefore, the mother must be directed to face the Qibla, because the fetus's face faces its mother's back.

It is sunnah for a dead body to be laid on the right side of the body, and it is makruh if it is on the left side. The face and legs are propped against the wall of the grave, while the other parts of the body are kept away from the wall, so that it resembles the movement of a person bowing down. It is also sunnah to have his back propped on the ground or a brick, as well as under his head.

[فصل: ينبش الميت لأربع خصال]:

Meaning: A corpse must be exhumed from its grave if one of the following four conditions is present. This is according to what the author mentioned, but scholars have actually mentioned more than that, including:

If buried in stolen land, or shrouded in stolen shroud, and the owner demands it. If an infidel is buried in forbidden land, and there is a fear that someone else will dig it up.

And it is permissible to dig a grave if you are worried about flooding and if it has been destroyed and turned to dust.

(للغسل إذا لم يتغير، لتوجيهه إلى القبلة، للمال إذا دفن معه، للمرأة إذا دفن جنينها معها وأمكن حياته)

Meaning: A grave must be dug up again to bathe the body, as it has been buried but the body has not been bathed. This must be done if the body has not changed. This also includes performing tayammum if it is indeed appropriate for the body to be performed. This is the second of the many matters for which a grave must be dug up .

The grave must also be dug if the deceased is to be turned toward the Qibla, as the deceased was buried without facing the Qibla. This must be done even if the deceased has not yet turned. This is the second of many matters for which a grave must be dug.

It is also obligatory to dig a grave if there is property buried with the deceased, even if it is small, either from the deceased's inheritance or belonging to someone else, even if the person does not claim it as long as he has not forgiven him. This issue is if the property is not swallowed by the deceased, if it is swallowed then it cannot be dug if the property belongs to him or to someone else and is not claimed. If the person claims it, then it is obligatory to dig it up and cut open the body to take and hand over the property. This is the third case of various cases for which it is obligatory to dig a grave because of it.

It is obligatory to dig a grave if a woman is buried with a live fetus in her womb. This is subject to the following conditions: the fetus is still alive after the mother's abdomen has been opened, and the fetus is six months old or older. In such a situation, it is obligatory to dig the mother's abdomen and save the fetus. However, if it is not possible to save the fetus, the mother is left unburied until the fetus dies and is buried with the mother. This is the fourth of the many cases for which a grave must be dug.

[فصل: الإستعانات أربع خصال : ١ - مباحة. ٢ - خلاف الأولى. ٣ - مكروهة. ٤ - واجبة]

Meaning: Assistance even without a request when viewed from the perspective of Islamic law is divided into four parts , namely:

1. Mubah, done or left in the same condition.
2. Khulaful Aula, can be worked on or abandoned, but abandonment is more important.
3. Makruh, you can do it or leave it, but if you leave it because you carry out orders, you will be rewarded.
4. Obligatory, doing it will get a reward and if you ignore it you will get a sin.

There is still a fifth part remaining, namely assistance that is Sunnah, such as intending to teach the person who is helping him, and such as helping a person who is standing alone in a row if he is pulled to stand with him.

The sixth part is assistance that is haram, such as helping people to commit haram acts.

(فالمباحة: هي تقريب الماء)

Meaning: Allowable aid includes providing water. This also includes providing containers and buckets. This cannot be considered a mistake, as it is related to the Prophet Muhammad (peace be upon him). This is the first step in distributing aid according to Islamic law.

(وخلاف الأولى: هي صب الماء على نحو المتوضئ)

Meaning: Assistance that is considered wrong is assistance in the form of providing water for people who are performing ablution, for example, like someone who is washing their clothes .

A scholar, Syubromullasiy, said: "This kind of ablution should be done from tap water, because the tap is prepared for this kind of use, it cannot be used for anything else."

If someone asks for help in pouring water, it is preferable for the person doing the pouring to be on the left of the person performing ablution, because this is more possible and better in terms of etiquette.

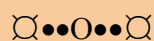
(والمكروهة: هي لمن يغسل أعضائه)

Meaning: Assistance that is makruh is assistance in washing the body parts of someone who is performing ablution, for example, as long as there is no excuse.

(والواجبة: هي للمريض عند العجز)

Meaning: The obligatory help is to help a sick person if he is unable to do so, then it is obligatory for the sick person to find someone to help him, even if it is with a reasonable wage, if he has the extras as required in zakat fitrah, and if he does not have the extras then it is permissible to pray with tayammum and repeat the prayer .

If there is someone who wants to help him perform ablution without payment...then it is obligatory to accept it because there is no debt of gratitude in this matter.



كتاب الزكاة

[فصل: الأموال التي تلزم فيها الزكاة ستة أنواع] :

BOOK ZAKAT

It has been discussed in the pillars of Islam that zakat linguistically means growth and purification, while according to sharia it is something that is taken out of assets or a body according to certain provisions.

Meaning; There are six types of assets that a Muslim must give zakat to, whether they are independent, have perfect ownership, have a certain owner and are sure of their existence.

There is no obligation for a disbeliever to pay zakat during the period of his disbelief, whereas if an apostate returns to Islam, then zakat must be paid during the period of his apostasy, and if he does not return to Islam, then there is no obligation for zakat to be paid from that wealth, because that wealth belongs to the Baitul Mal since his apostasy, and that means that its owner is not certain.

A slave is not obliged to pay zakat, because the slave does not own anything, but it is obligatory for a slave who is partially free from some of the property he owns, because the other part belongs to his master.

For a mukatab slave, there is no obligation to pay zakat, because his property ownership is considered weak, whereas the mandatory condition for zakat is perfect property ownership. (Mukatab slaves are slaves who enter into an agreement for their freedom with their master for a certain period of time with certain payments).

There is no zakat on assets owned by mosques, Islamic boarding schools, madrasas or those donated to the poor, because they are not owned by a specific person, because the condition for zakat is that it has a specific owner.

A fetus that receives inherited property is not required to receive zakat, because it is not yet certain of its existence, whereas the mandatory condition for zakat is to be certain of the owner's whereabouts. So if the fetus is born dead... then it is not obligatory for the other heirs to pay zakat.

(النعَم)

The word (na'am) means camel, cow and goat.

Meaning; The first types of assets that must be paid zakat are camels, cows and goats. The conditions for obligatory zakat on livestock are :

1. Reaching the nishab, which is a certain amount at which zakat must be paid.
2. One perfect and continuous year passes and the property is in his possession.

Yes, the young animals born in the middle of the year from livestock that have reached the nishab are included in the year calculation with their mother.

Livestock raised in areas without owners. It's not enough for livestock to graze themselves; they must be kept by their owners.

Nishab:

- As many camels as
 - five (5) tails; The zakat is one kibasy goat that is one year old or a peanut goat that is two years old.
 - Ten (10) goats; the zakat is two goats.
 - Fifteen (15) goats; the zakat is three goats.
 - Twenty (20) goats; the zakat is four goats.
 - Twenty five (25) camels; the zakat is bintu makhodh, namely camels that are one year old.
 - Thirty-six (36) camels; the zakat is bintu labuun, namely camels that are two years old.
 - Forty-six (46) camels; the zakat is hiqqah, namely three-year-old camels.
 - Sixty one (61) camels; the zakat is jadz'ah, namely camels that are four years old.
-

- Seventy six (76) animals; the zakat is two bintu labuun.
- Ninety one (91) heads; The zakat is two hiqqah.
- One hundred and twenty one (121) animals; the zakat is three bintu labuun.
- One hundred and thirty (130) animals; the zakat is hiqqah and two bintu labuun.
- Then, for every multiple of 40 camels owned, the zakat is one bintu labuun and for every multiple of 50, the zakat is one hiqqah.
- As many as cows
 - Thirty (30) cows; the zakat is tabii', namely one male cow that is one year old, or tabii-'ah, namely one female cow that is one year old.
 - Forty (40) cows; the zakat is in the form of musinnah, namely two-year-old female cows.
 - Furthermore, for every multiple of 30 or 40 animals, the zakat that must be paid is as mentioned above.
- As many as goats
 - Forty (40) goats; the zakat is in the form of one goat.
 - One hundred and twenty one (121) goats; the zakat is two goats.
 - Two hundred and one (201) goats; the zakat is three goats.
 - Four hundred (400) goats; the zakat is four goats.
 - Then for every multiple of 100 goats, the zakat that must be paid is one goat.

(والنقدان)

The meaning (naqdaan) is gold and silver.

Meaning; The second form of wealth for which zakat must be paid is gold and silver. The mandatory conditions for zakat on gold and silver are :

1. A perfect year has passed, and the property is still in his possession, as long as it is not a mine or found property.
2. Reaching the nishab. The nisab for gold is 20 mithqal (84 grams), while the nisab for silver is 200 dirhams (596 grams).

One mitsgal is equal to 1.5 Yemeni qafлах, one dirham is equal to 1.2 Yemeni qafлах.

The zakat that must be paid on gold and silver assets is 2.5%, except for found assets which will be explained later.

There is no zakat on jewelery which is permissible if the owner is known and there is no intention of keeping it. However, it is mandatory to give zakat if the jewelery is makruh or haram.

(والمعشرات)

The meaning of (mu'assyaroot) is fruits in the form of dates and grapes, and grains that are staple foods in times of non-famine, such as wheat, corn and rice .

Meaning; the third form of property that must be paid zakat is dates, grapes and grains which are staple foods in times of non-famine .

It is obligatory to issue zakat on this plant when it has reached nishab, which is one hook in the form of five wasaq. Whereas one wasaq is 60 sha". And one sha' is five mud nabawi and weighs 1600 rithl baghdadiy (around 720 kg).

Dates and raisins are measured by measuring when the fruit has changed into dates and raisins, and if it has not changed then it is calculated since it is in the form of ruthob or grapes.

Zakat for plants that are irrigated without assistance - such as by rain - is paid as much as 10%, while for plants that are irrigated with assistance - such as by animals - the zakat paid as much as 5%.

(وأموال التجارة)

Trading is the circulation of assets with the aim of making a profit.

Meaning; The fourth form of assets for which zakat must be paid is trading assets. Obligatory conditions for zakat on trade assets :

1. In the form of goods
2. There is an intention to trade
3. This intention is made at the same time as ownership or when at the sale and purchase agreement assembly.
4. Ownership is obtained through exchange, such as buying and selling, renting and dowries intended for trading capital, not obtained through inheritance or gifts.
5. Merchandise does not turn into capital (gold, silver or money) in the middle of the year and the amount is less than the nishab. If that happens...then the calculation of the zakat year will be cut off.
6. There was no intention to store it in the middle of the year. If you intend to store it, the zakat year count is broken. If the item is used without any intention to store it, the zakat year count is not broken.
7. One year has passed since the initial ownership. The nisab requirement is not required except at the end of the year.

(واجبها: ربع عشر قيمة عروض التجارة)

The word (العروض) is the plural of (عَرْضٌ) which means anything other than gold and silver that is included in the category of wealth. Meanwhile, the word (العروض) means all worldly pleasures from gold, silver, and others. However, what is meant here is the first meaning.

Meaning: The trade zakat that must be paid is 2.5% of the price of the merchandise. Therefore, the goods are valued in gold, silver, or currency that is used as the initial capital (purchase). in cash.

If the item is obtained by bartering, then the zakat is issued equal to the currency of the region (country). When reaching nishab, 2.5% zakat is issued. So that trade zakat is related to the price of the goods while other zakat is related to the goods.

(والركاز)

The meaning of (الركاز) is something buried in the ground.

Meaning: The fifth type of property from which zakat must be paid is found property. The mandatory conditions for zakat on found property are:

1. In the form of gold or silver.
2. Reaching the nisab.
3. Including the remnants of the Jahiliyyah period, that is, before the sending of Sayyiduna Muhammad peace be upon him, it was named that way because of the time when a lot of ignorance befell them.
4. Found in a place where there is no owner or in a place where he was the first to own the place.

And the zakat that must be paid from found assets is one-fifth and paid directly (in cash), so there is no requirement to wait until one year of ownership.

(والمعدن)

The word (المعدن) refers to something that is brought out from a place where Allah Ta'ala has created it. The place is also called (المعدن).

Meaning: the sixth type of wealth for which zakat is obligatory is mining assets. The conditions for zakat on mining are :

1. In the form of gold or silver, zakat is not obligatory from gemstone, crystal or iron mines, for example.
2. Reaching the nisab, and it is not required to reach one year as explained.

The zakat that must be paid from mining assets is 2.5%.

[تتمة في زكاة الفطر]

As zakat on wealth is obligatory... then zakat on the body is also obligatory, which is called zakat fitrah, which is in the form of one sha' (2.5 kg / 3 liters) of staple food in the area for someone who fulfills three conditions, namely:

1. Islam.
2. Found sunset time on the last day of Ramadan.
3. Have an excess of what is needed to feed himself and the people he depends on for his livelihood on the day of Eid and its night, and from clothing that is suitable for him, as well as from the shelter and servants he needs.

As it is obligatory for someone to pay zakat on themselves. . It is also obligatory for people who meet at sunset on the last day of the month of Ramadan from people whose livelihood they depend on, including Muslims, such as wives, parents and children.

[خاتمة في مصارف الزكاة]

Zakat is distributed to people from the eight groups mentioned in the word of Allah Ta'ala, namely;

{ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ } (التوبة: 60)

Meaning: "Indeed, the zakat is only for the poor, the needy, the administrators of zakat, the mu'allaf whose hearts are persuaded, for (freeing) slaves, those in debt, for the cause of Allah and for those on the way, as a decree made obligatory by Allah, and Allah is All-Knowing, All-Wise. (QS At Taubah: 60)

- Faqir is a person who does not have property and work that suffices his needs, such as a person who needs for himself and his dependents as many as 10, and is not found from property or work that is suitable for him except for only 4 or less than that ... so that this faqir person is given with a gift that suffices his needs throughout his life. If the person works ... then he is given something to buy his tools or trade ... then he is given something to increase his capital so that his profits can suffice his needs. If he is unable to work ... then he is given something to buy a piece of land so that it can be managed or rented or bought by the leader.

- Poor is someone who has income to meet their needs, but it is not sufficient. Like a person who needs 10 for himself and his dependents for his livelihood, and does not get from his wealth or business except 5, 6, 7, 8 or 9... then he is given as given to the poor with the details mentioned.

- Amil is a person who is assigned to collect zakat without any wages, such as people who go around, write, measure and weigh it... then they get according to their wages.

والمؤلفة قلوبهم أربعة أقسام :

- Converts, divided into four parts, namely:
 1. People who have weak intentions in Islam or towards its followers.
 2. People are noble in their people and there is hope that if they are given zakat then other people will convert to Islam.
 3. People who fight against zakat prevention.
 4. People who fight the infidels and rebels around them.

However, it is stipulated in the last two parts that giving to them is easier than sending soldiers, so they are given according to the views of the leader or owner of the property.

- Riqaab, which is meant is a mukatab slave who makes a promise to free himself within a certain period of time with a certain payment to his master, who is not the giver of his zakat, then he is given the amount of the debt that he is unable to pay.

- Ghaarim, namely a person who is in debt not for sin, or for sin but has repented . . . then given according to the debt that he is unable to pay. Whoever is in debt to reconcile two groups or two people ... can be given zakat, even if he is able, so that he can pay off his debt.

- Sabilillaah, namely people who fight without getting a salary... then they are given just what they need and the needs of the family they left behind during the war until they return. If the journey to war was long or they were unable to walk, mounts were provided for them. And if they are not used to carrying their goods and supplies, vehicles are also provided that can carry them.

• Ibn Sabiil, namely those who are on a journey or will undertake a journey permitted by sharia... then they are given a fare that will allow them to reach their destination, if they do not have any wealth along the way, but if they do have some, then they are given only as far as the place of their wealth. A vehicle and something to carry their goods and provisions are prepared for them with the same conditions as before.

وشرط كل من هذه الأصناف :

The conditions for each group of zakat recipients are:

1. Perfect freedom.
2. Muslims, except for those who go around seeking zakat from the amil group, are allowed from unbelievers.
3. Not included in the Banu Hashim and Banu Muttalib, nor are they slaves.

It is true that many scholars allow giving zakat to them as long as they do not get it from war booty, so it is permissible to follow their opinion to practice it personally, not to be issued a fatwa.

Zakat on wealth and zakat al-fitr must be distributed equally to each person from these eight groups. A scholar Ibn 'Ujail and Ashbahiy ruled that it is permissible to specialize in one group, it is permissible to transfer zakat to another place and give it to only one person. The scholars of the latter period also followed this opinion, so it is permissible to follow their opinion in this matter.

This is the end of our explanation from the book **“Safinatun Najah”** written by *Al 'Allamah Shaykh Salim bin Abdullah bin Sa'd bin Sumair al-Hadhramiy* -may Allah benefit us with his blessings-, Amen.

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Shaykh al-Fadhil Muhammad Nawawi al-Bantani al-Jawi has added to this book several articles about fasting, because it is very necessary and occurs frequently, so we also want to explain it to complete the benefits.



كتاب الصوم

[فصل: يجب صوم رمضان بأحد أمور خمسة]:

FASTING BOOK

Mentioning the word Ramadhan without linking it to the word (syahr; meaning month) is not considered makrooh, according to sound opinion. Furthermore, as discussed in the pillars of Islam, the meaning of fasting, linguistically, is self-restraint, and according to Islamic law, it is abstaining from certain things with a specific intention.

Meaning: It is obligatory to fast in the month of Ramadan for those who meet one of the following five conditions, and two things that have not been mentioned are added, so that there are seven conditions, namely:

- First, seeing signs indicating that the month of Ramadan has been established in other places, such as lights being lit on towers, the sound of drums being heard, will give you strong confidence.
- Second, there is notification from many people who see the crescent moon, even though it is from infidels or they inform that the month of Ramadan has been established in a place with the same level of crescent sighting.

Imam Ramli and his father added an eighth condition: fasting is obligatory for those who know the crescent moon through hisab (calculation) or astrology. Similarly, fasting during Ramadan is obligatory for those who believe in hisab (calculation) and astrology.

Ibn Hajar said: "Fasting is not obligatory for both of them, but it is permissible for both of them. Calculations and astrology are not sufficient grounds for the obligation to fast during Ramadan."

Haasib are those who rely on the moon's rotation to determine its course. Munajjim, on the other hand, believe that the beginning of the month can be determined by the appearance of a particular star.

(أحدها: بكمال شعبان ثلاثين يوما)

Meaning: The first of the various cases in which it is obligatory to fast in Ramadan if one of them is: the month of Sha'ban is complete for 30 days. So if someone sees the new moon of Sha'ban, but it is not determined by the Judge, -- then Ramadhan for that person is when Sha'ban is perfect 30 days after seeing the first crescent of Sha'ban.

(وثانيها: برؤية الهلال في حق من ركه، وإن كان فاسقا)

The crescent moon is something that is already known, in fact it is not called the crescent moon except on the first, second and third nights, then after that it is called the moon.

Meaning: The second of the various cases in which it is obligatory to fast in the month of Ramadan if there is one of them is that if a person sees the new moon, even if that person is fasiq, then fasting is obligatory for him.

(وثالثها: بثبوتها في حق من لم يره بعدل شهادة)

The meaning of (عدل الشحادة) a person whose testimony is trusted) is a person who does not commit major sins and does not continuously commit minor sins, his obedience is more than his disobedience, male, free, mature-minded, authoritative, conscious, able to speak, hear and see. So testimony cannot be accepted from a wicked person, a child, a slave, a woman. Meanwhile, a person whose news is trusted is not required to be free or male.

Meaning: The third of the various matters, where it is obligatory to fast in the month of Ramadan if there is one of them is the existence of a ruling from the judge or the government through the sight of the crescent moon from a person whose testimony is trusted, which is seen after Maghrib if his eyesight is sharp .

(ورابعها: بإخبار عدل رواية موثوق به، سواء وقع في القلب صدقه أم لا، أو غير موثوق به، إن وقع في القلب صدقه)

The meaning ("adl riwayat / person whose news is trusted) is a person who meets the requirements as a person whose testimony is trusted, apart from being free and male, as you already know. But what is meant here is a person who has never been known to lie in front of his audience.

Meaning: The fourth of the various matters, where it is obligatory to fast in the month of Ramadhan if one of them occurs is the notification from a person who is not known to have lied to his listeners that he has seen the crescent or the crescent has been determined in another place that is at the same level of crescent sighting on the condition that he does not believe the news he brings is wrong. And there is a notification about that from a person who has been known to lie for the listener, if he believes the truth of that person, even if the person is fasig or has not yet reached puberty .

(وخاصتها: بظن دخول رمضان بالإجتهد فيمن اشتبه عليه ذلك)

Meaning: The fifth point of various things, where it is obligatory to fast in the month of Ramadhan if there is one of them is that there is an estimate that Ramadhan has reached its time through the method of ijtiḥad for people who cannot be sure between the month of Ramadhan and other months, such as captives .

Then, if it turns out that fasting is right in the month of Ramadhan, then it is not qadha' or after it, then it is included in qadha' or before then it is considered sunnah fasting, and he is obliged to fast on time if he can still find time for the month of Ramadan, but if not then he has to make up for it.

[فصل: شروط صحته أربعة أشياء: إسلام، وعقل، ونقاء عن نحو حيض، وعلم بكون الوقت قابلاً للصوم]

Meaning: The conditions for a valid fast - even a voluntary fast - are if four things are fulfilled by the person fasting, namely:

- Firstly, the person is Muslim, so the fast of a non-believer with various kinds of disbelief is invalid.
- Second, if you are sensible, then the fast of a mad person is not valid.
- Third, clean from menstruation and postpartum bleeding, then a woman who is menstruating or postpartum is not fasting validly, in fact it is forbidden to refrain from both with the intention of fasting, because it is an act of worship that is considered invalid by the sharia.
- Fourth, knowing that fasting is permitted at that time, meaning it is not included in the days on which fasting is prohibited, namely:

1. Eid al-Fitr and Eid al-Adha holidays.
2. Tashriq day.

The two times above apply an absolute prohibition on fasting, whether there is a reason or not.

3. The day of doubt is when fasting without a valid reason. The day of doubt is the 30th of Sha'ban, when people talk about the crescent moon being sighted that night, but no one testifies, or there are witnesses whose testimony is rejected, such as children, slaves, or immoral people.
4. The last half of the month of Sha'ban, if not continuing with the previous fast and there is no reason to fast.

If there is a reason, such as custom, vow, qadha' or a penalty for fasting, then it is permissible to fast on the day of doubt and the last half of Sha'ban.

Similarly, if you continue with the previous fast, then it is allowed in the last half of the month of Sha'ban, that is, by fasting on the 15th and continuing. If one day is interrupted, even if it is due to an excuse, such as illness, then it is not allowed to continue fasting on the next day.

[فصل: شروط وجوبه خمسة: إسلام، وتكليف، وتاقية، وصحة، ويقامة]

Meaning: There are five conditions for fasting, if all of them are fulfilled then it is obligatory for him to fast, but if one of the conditions is not met then it is not obligatory to fast.

- First, Islam, so it is not obligatory for infidels, but it is different for apostates, because they were previously Muslims.
- Second, Mukallaf, namely those who are sane and mature, so it is not obligatory for children who have not yet reached puberty and insane people.
- Third, if one is actually and legally capable, it is not obligatory for those who are not actually capable, such as the elderly or the terminally ill, and it is not obligatory for those who are not actually capable according to the Islamic law, such as menstruating or postpartum women.
- Fourth, if they are healthy, then fasting is not obligatory for sick people who are permitted to perform tayammum, even though they may be cured and will be able to do so in the future.
- Fifth, muqim, it is not obligatory to fast for a traveler who goes on a long journey and this is permitted by the Shari'a.

Apostates, menstruating women, and postpartum women are required to make up for missed fasts, but this is not required for non-Muslims who convert to Islam, children, and the insane who become insane accidentally, as will be explained later.

From what has been explained in this discussion, you will understand that the fourth condition is different from the third and cannot be mutually exclusive, so it must be stated in detail.

[فصل: أركانه ثلاثة]

Meaning: There are three pillars that show the essence of fasting, namely:

(نية ليلا لكل يوم في الفرض)

Meaning: The pillars of fardhu fasting - even if it is nadzar or qadha' or fines or fasting for children who have not reached puberty - the first is the intention to fast every day after sunset until the true dawn .

If the intention on the first night of Ramadan is to fast for a month, then that is not sufficient unless it is only for the first day. However, it is advisable to make such an intention with the intention of following the opinion of Imam Malik, so that it is considered valid according to his opinion if the intention is forgotten that night.

Meanwhile, sunnah fasting, such as fasting for six days of Shawwal, fasting on Arafah, Tasu'a, and "Ashura... then it is permissible to have the intention at night or during the day before the sun sets (dhuhur time) on the condition that you have not done anything that invalidates the fast beforehand, such as eating and having intimate relations.

(وترك مفطر ذاكرًا مختارًا غير جاهل معذور)

Meaning: The second pillar of fasting - even if it is sunnah fasting - is to avoid things that break the fast, such as sexual intercourse, intentional vomiting, inserting something into the body cavity while remembering that one is fasting, without any coercion, knowing that doing so is haram, or not knowing but it is not forgiven by the sharia .

If one does any of the above while in such a state, then one's fast is invalid. This is different from doing it while forgetting that one is fasting, or being forced to do so, or unaware of the reason for which one is excused, such as having recently converted to Islam or being in a place far from religious scholars .

(وصائم)

Meaning: The third pillar of fasting is the person who fasts; in fact, the person who fasts is counted as a pillar like that in buying and selling, because both are matters that have no visible form, so it is not possible for fasting and buying and selling to be linked without the person who fasts and the seller or buyer. In contrast to prayer, because there is an image of prayer in its pillars so that it is possible to describe it without the form of the person who prays, it is not correct to mention the person who prays as its pillar .

[فصل: ويجب مع القضاء للصوم الكفارة العظمى والتعزير على من أفسد صومه في رمضان يوما كاملا بجماع تام كثم به للصوم]

The meaning of (kaffaroh/fine) means covered, because with the existence of kaffaroh/fine means covering sins. But what is meant here is the release of a believing slave who has no faults or blemishes so that his work is reduced, then fasting for two months continuously if there are no slaves, then feeding 60 poor people, namely giving each of them one mud (6 ounces) if they are unable to fast.

The linguistic meaning of (ta'ziir) is punishment, and in Islamic law, it is punishment for sins that are usually not regulated by law or fine. However, in this case, it is not included in the usual ones, as there are fines and punishments.

Meaning: The obligation to make up for fasting, pay the largest fine and serve the sentence will apply simultaneously to people who fulfill the following eleven conditions, namely:

- First, if the person is male, then there will be no fine for women.
- Second, sexual intercourse invalidates the fast, so there is no penalty if it occurs due to forgetfulness or coercion.
- Third, the practice that becomes invalid is fasting, so there is no fine for someone who breaks worship other than fasting because of intimate relations, such as i'tikaf.
- Fourth, if intimate relations occur during fasting during the day in the month of Ramadan, then there is no penalty for those who have intimate relations which invalidate the fast other than in the month of Ramadan, such as qadha fasting.

- Fifth, there is a belief that it happened during the month of Ramadan, so that people who fast during Ramadan with *ijtihad* will not be fined, such as being in prison as explained previously, then having intimate relations.
- Sixth, if the fast is broken only because of intimate relations, then there is no penalty if it is accompanied by eating or something similar before having intimate relations.
- Seventh, the person who has sexual intercourse is guilty of sin. Therefore, there is no penalty for a traveler who has sexual intercourse with the intention of taking concessions, nor for a small child, nor for someone who thinks it is night, then has sexual intercourse, but it turns out it is still daytime.
- Eighth, the sin of sexual intercourse is due to fasting. Therefore, a traveler who commits adultery and intends to seek leniency will not be fined.
- Ninth, the sin is only due to fasting, so a traveler who commits adultery and has no intention of taking leniency will not be fined.
- Tenth, intimate relations break one's own fast, so there is no fine for a person who is sick and not fasting or a traveler who does not fast, then has intimate relations with a woman who is fasting, thus breaking his fast.
- Eleventh, intimate relations break the entire day's fast, so there is no fine for people who lose their minds or die after having intimate relations before sunset.
- Twelfth, namely there is no doubt, then there is no fine for someone who has intimate relations while he is unsure whether it is night time.

[It is more important that the phrase (تَلَمَّ) is removed, because it is said that it is only following some scholars who try not to include women in this discussion, because the woman is not subject to a fine, the reason is that the woman's fast is declared invalid by the entry of part of the head of the man's penis into her vagina, while the fine will be imposed if there is intimate relations which require the entry of the entire head of the man's penis.

This is confusing, because if a woman is gathered together while asleep, in a state of forgetfulness, or forced, and then the state disappears after the entire penis is fully inserted and she continues intercourse without any coercion, then she will be fined, because her fast is invalidated by the completion of intercourse. This is not the case according to the narration. The woman's fast is considered invalid, so no fine is absolutely required of her. This is what Ibn Hajar, Ramli, Shaykh al-Islam, al-Khothib, and other scholars have stated.

(ويجب مع القضاء: الإمساك للصوم في ستة مواضع:
 الأول: في رمضان، لا في غيره على متعد بفطره.
 الثاني: على تارك النية ليلا في الفرض.
 الثالث: على من تسحر طائنا بقاء الليل، فبان خلافه.
 الرابع: على من أفطر طائنا الغروب، فبان خلافه أيضا.
 الخامس: على من بان له يوم ثلاثين شعبان أنه من رمضان.
 السادس: على من سبقه ماء المبالغة من مضمضة أو استنشاق)

The above words are taken directly from the books "Syarh at-Tahrir" and "Haasyiyah asy-Syarqaawi," except for the phrase (في رمضان) which is placed in the wrong position. It should be written before the phrase (في ستة مواضع), so as to avoid any misunderstanding.

Meaning: It is obligatory for a person to abstain from eating and drinking during the month of Ramadan only, not during qadha fasts, vows, and fines, out of respect for this noble time and to resemble those who fast during the month of Ramadan. This is obligatory for six people, as expressed in one principle, namely: "Anyone who is not permitted to break the fast while he knows the reality of that day . . . then it is obligatory for him to restrain himself."

- First, people who deliberately break their fast - even though according to the law - as punishment for their mistakes.
- Second, people who abandon the intention of fasting at night - even though they forget or don't know - that fasting is obligatory for them. Unlike young children, you don't have to hold back if you forget your intention. Syarqawi said: "It is permissible for people who forget their intentions at night to follow Abu Hanifah's opinion, so they intend to fast during the day."

- Thirdly and fourthly, a person who eats suhoor thinking it is still night or breaks his fast thinking it is Maghrib, turns out that both of his assumptions are not correct, because they show in essence that there is a deficiency in him if that assumption is not the result of ijtiḥad, and in law it shows a deficiency if that assumption is the result of his ijtiḥad.
- Fifth, someone who finds the 30th of Sha'ban - while he is obligated to fast - turns out to be Ramadan. Because that person is obligated to fast if he knows the true situation. It is written here with the wording (30th of Sha'ban) following the book "Tahriir" and not written with (day of doubt) as mentioned in the book "Manhaj" and its main book even though it is more concise, indicating that what is meant by (day of doubt) in this discussion is in accordance with scholars who interpret that the day of doubt is the 30th of Sha'ban, whether one is talking about seeing the crescent moon or not. Different from the day of doubt on which fasting is forbidden. That is the benefit expressed by Syarqawi from Imam Ramli.
- Sixth, people who overdo it when gargling or performing istinsyag, and then swallow the water. This includes gargling or performing istinsyag more than three times without hesitation.

Imsak is recommended for the five people mentioned in the book "Tahriir" and other books. Expressed in the rule:

"Anyone who is allowed to break their fast while knowing the reality of that day...then it is Sunnah for them to fast Imsak, and it is not obligatory." They are:

1. A small child reaches puberty without fasting.
2. Crazy if you're conscious.
3. Infidels if they convert to Islam.
4. A traveler becomes a resident after breaking the fast.
5. A sick person recovers after not fasting.

It is forbidden for people who are imsak to wear siwak after dawn, excessive gargling and istinsyag. And there is no fine if the person who commits the imsak does prohibited things - such as intimate relations - except sins, if the imsak is obligatory for him.

[**فصل: يبطل الصوم : برودة ، حيض ، نفاس ، ولادة ، - جنون ولو لحظة ، بإغماء وسكر تعدى بهما إن عما جميع النهار**]

Meaning: Fasting is declared invalid if one of the following seven things occurs, namely :

▷ First, apostasy, which means leaving the Islamic religion - may Allah protect us from it even for a moment, because it is contrary to worship.

▷ Second and third, menstruation and postpartum, even if it's short.

The Imam said: "Fasting is declared invalid if there is menstruation or postpartum bleeding, this is a matter from which no wisdom can be taken, because purification or purification is not included in the conditions of fasting."

Fourth, giving birth, even if no blood is visible. This is the strong opinion in the book "Tahqiq." This differs from the book "Majmu," which states that giving birth does not invalidate the fast, because it is accompanied by the same ruling as the release of semen.

▷ Fifth, go crazy, even for a moment, because it is contrary to worship.

▷ Sixth and seventh, fainting and drunkenness, if both are intentional and occur during the day. So it does not invalidate if it is unintentional even if it occurs during the day, nor does it invalidate if it occurs during the day, even if it occurs intentionally.

That is what can be understood from the explanation of the book "al-Irsyad" by Ibn Hajar, as well as what is found in the book "Tuhfah". Meanwhile, in another explanation also found in the same book is: "Fasting is invalidated if it is intentional, either fainting or drunk, even for a short time. And if it is unintentional, then it will invalidate the fast if it is complete during the day."

Ramli stipulates that fainting and drunkenness invalidate the fast if it is complete during the day, whether intentional or not. Does not affect the sleep that consumes the entire day time.

There are still four things that invalidate the fast that have not been mentioned, namely:

1. Entry of something into the body cavity through an open passage.
2. Vomiting intentionally.
3. The release of semen with lust and hold directly.
4. Hubungan intim. It's all the same because there's something wrong with it, there's more to it than there's nothing to do with it.

[فصل: الإفطار في رمضان أربعة أنواع: واجب كما في الحائض والنفساء، وجائز- كما في المسافر والمريض، ولا ولا- كما في الجنون، ومحرم - كمن أخر قضاء رمضان مع تمكنه حتى ضاق الوقت عنه]

Please note that Ramadhan's prayers will be filled with a large amount of money, which will be available later:

▷ First, it is obligatory for menstruating and postpartum women to break their fast. It is not obligatory for them to do things that break the fast, but rather, what is forbidden is imsak for the purpose of worship.

▷ Second, it is permissible to break the fast for a traveler on a long journey, as permitted by sharia, on the condition that he has left the building or city limits before dawn. And breaking the fast for someone who is sick, so tayammum is permissible, even if it is done intentionally because of the illness according to Ibn Hajar, but it differs according to Ramli if it is intentional.

Then, if the pain persists, then it is permissible not to have the intention that night, but if the pain is discovered before dawn, then it is not obligatory to have the intention, and if it is not discovered, then it is obligatory to have the intention, even if it is estimated that the illness will return in the near future, then if the illness returns... then it is permissible to break the fast.

This applies to someone who is not worried that fasting will result in him being permitted to perform tayammum, due to his weak condition after being ill, even if the illness does not return, but if he is worried about this, then he is permitted not to have the absolute intention.

A person who is very hungry or very thirsty is like a sick person. This also includes harvesters, date pickers, plowmen, provided that it is not possible to finish work until the month of Shawwal and cannot be done at night or it causes a shortage that cannot be covered.

▷ Third, the law cannot be interpreted, namely breaking the fast for a crazy person who is not intentionally crazy.

▷ Fourth, the law is haram, namely breaking the fast from the qadha' fast of Ramadhan which ends until there is a limited time left before the next Ramadhan comes, even though it is possible to make up the previous one.

If it is not possible to make up for it beforehand, such as continuing to travel or being sick until the next Ramadhan comes... then nothing like that is prohibited. Likewise, it is not haram if you are late because you forgot or did not know that slowing down your qadha' is haram, even for people who gather with ulama, because this is a problem that is not widely known.

(وأقسام الإفطار أربعة أيضا:

أولها: ما يلزم في القضاء والفدية، وهو اثنان: الأول: الإفطار لخوف على غيره.

والثاني: الإفطار مع تأخير قضاء مع إمكانه حتى يأتي رمضان آخر.

وثانيها: ما يلزم فيه القضاء دون الفدية، وهو يكثر؛ كمغى عليه.

وثالثها: ما يلزم فيه الفدية دون القضاء، وهو شيخ كبير.

ورابعها: لا ولا، وهو المجنون الذي لم يتعد بجنونه)

Fidyah is one mud (6 ounces) of staple food from a region (country) that is given out every day to those who are obligated to do so. It is distributed to one poor or needy person, so one mud cannot be given to two people, but it is permissible for several mud to be given to one person.

Meaning: in fact, the division of breaking the fast when viewed from the side of the obligations that must be carried out, then there are four parts, as before.

▷ First, breaking the fast requires making up for the fast and paying fidyah simultaneously. There are two types:

- The first type is breaking the fast out of concern for others, such as breaking the fast to save an animal that is not permissible to kill, whether human or not, one's own or someone else's, which will perish. This also includes breaking the fast for pregnant and breastfeeding women, if they are worried about harming their child, with the criteria that make tayammum permissible, even if the child is not the biological child of the woman who is breastfeeding, and even if they do not receive payment. Therefore, if they are worried about themselves or others, then breaking the fast requires only qadha'. Similarly, if they break the fast to save property, then they are obligated to only qadha' if the property is theirs. This is according to the consensus of scholars, but if the property belongs to someone else, then only qadha' is obligatory according to Ramli, but according to Ibn Hajar, qadha' and fidyah are obligatory.

- The second type is breaking the fast by delaying making up the missed Ramadan fast until the next Ramadan, even though it is possible to make up the missed Ramadan fast before then.

So there is no obligation to make up for the previous fast if it is not possible to make up for the previous one, such as being continuously on a journey or sick until the next Ramadan arrives. Similarly, if he delays the qadha' but he does not know that delaying is forbidden. If the person gathers with the scholars... then it is obligatory for him to do qadha' only, and if he knows that delaying qadha' is haram, but does not know that there is an obligation to pay fidyah... then it does not include excuses, so it is obligatory for him to do both qadha' and fidyah simultaneously. Fidyah will be multiplied according to the number of years that his qadha is delayed.

▷ Second, breaking the fast for those who are obligated to make up for it without offering fidyah. There are many types of fast-breaking, such as breaking the fast after fainting, forgetting their intention at night, breaking the fast without having sex, and intentionally neglecting their intention to fast. This also includes those who intentionally neglect their intention to fast.

▷ Third, breaking the fast which requires only fidyah without qadha', namely breaking the fast of elderly people who cannot fast for the rest of their lives. This also includes people who are paralyzed or sick who cannot be cured, so they will experience difficulties that cause tayammum to be permitted if they fast.

▷ Fourth, breaking the fast without requiring anything, either qadha' or fidyah, is the breaking of the fast of an insane person whose insanity was not intentional. Syargawi said: "This also includes breaking the fast of a child and an infidel."

"The obligatory qada' in the above description does not have to be done directly, except for those who sin by breaking their fast, apostates and those who abandon their intention at night intentionally according to strong opinion." That is the benefit given by Qolyubiy.

"Similarly, if time is short before the next Ramadan comes, meaning there is no time left except a few days to make up the fast... then it is obligatory to make up the fast directly." That is the end of Sharqawi's words.

Similarly, it is obligatory to make up for the missed fasts directly according to strong opinion, if the day of doubt has been proven to be one of Ramadan.

Warning

It is known from what has been mentioned that the last three parts have had their mudhof omitted, namely the word (breaking the fast). If we had followed what is written in the reference book and the book that explains it (syarhnya) and the book that details it (haasyiyahnya) in this article and the following articles. It is written in the first part: (and that is for everyone, such as someone who faints), and in the second part: (and that is for the elderly), and in the third part: (and that is for the insane). Then that would have been better.

[فصل: الذي لا يفطر مما يصل إلى الجوف سبعة أفراد: - ما يصل إلى الجوف بنسيان. - أو جهل. - أو إكراه. - بجر يان ريق بما بين أسنانه وقد عجز عن مجبه لعذره، - ما وصل إلى الجوف وكان غبار طريق. - ما وصل إليه وكان غربلة دقيق. - أو ذبابا طائرا أو نحوه]

Meaning: There are seven types of substances that do not invalidate a person's fast, including those that enter the body through open channels. This is an exception to the statement that anything that enters the body through open channels will invalidate the fast.

▷ The first of the seven types mentioned is something that enters the body cavity because of forgetfulness, not remembering that you are fasting.

▷ Second, something that enters the body cavity without knowing that it breaks the fast, meaning that it is forgiven by the Shari'a, such as someone who has just converted to Islam or is in a place far from scholars, or something that enters is a complicated matter, such as inserting something into the ear.

▷ Third, something that enters the body cavity due to force.

▷ Fourth, something that enters the body cavity with the flow of saliva which carries the remaining food between the teeth, while he is unable to remove it. It is not obligatory for a person to brush his teeth at night according to a strong opinion, even though he knows that food residue will be swallowed during the day. But it is sunnah to brush your teeth at night so as not to clash with other opinions.

▷ Fifth, something that enters the body cavity such as dust on the road or something similar. This shows that it makes no difference whether what is swallowed is little or much, pure or impure, or whether the mouth is opened intentionally or not. That is the opinion of Ramli, while Ibn Hajar in the book "Tuhfah" states: "Anything impure invalidates the fast absolutely, while something pure if it is not intentional is forgiven whether it is little or much, and if it is intentional then only a little is forgiven."

▷ Sixth, something that enters the body cavity in the form of flour dust or something similar. The details of the difference of opinion on this issue are similar to those regarding road dust.

▷ Seventh, something that enters the body cavity such as a flying fly or something similar, such as a mosquito, even if the animal deliberately opens its mouth so that the animal can enter. However, if the animal is deliberately removed, it will invalidate the fast, and it is permissible if there is fear that it will harm oneself.

Something that does not invalidate the fast is something that enters the body cavity, such as the bowel movement in hemorrhoid sufferers, if it goes back in, even if the fingers have to be put in with it.

خاتمة :

If someone sees a fasting person wanting to drink, for example, -- then if that person is pious and does not directly do things that are forbidden, -- then it is better to remind him.

If a person's lifestyle is contrary to his previous habits, then it is obligatory to forbid him.

This is what al-Jabbaniy mentioned in "**Majmu'ah Baazar'ah**," a summary of Ibn Hajar's fatawa. It is also mentioned in the book "**Bughyatul Mustarsyidiin**," written by our great teacher. May Allah shower His blessings on his grave and return to us his secrets.



كتاب أحكام الحجّ

BOOK OF HAJJI LAWS

Hajj linguistically means to intend, and according to Islamic law it means to intend to go to the house of Allah to worship.

[**فصل: شرائط وجوب الحجّ** : سبعة أشياء) وفي بعض النسخ سبع خصال]:

(١ - الإسلام ، ٢ - البلوغ ، ٣ - العقل ، ٤ - الحرية ، ٥ - وجود الزاد)

There are seven obligatory conditions for the Hajj, namely:

1. Muslim.
2. Puberty.
3. Reasonable.
4. Independent. So it is not mandatory for someone who does not have these kinds of qualities.
5. Having provisions, or a place to keep provisions if it is necessary, sometimes it is not necessary, such as people who live close to Mecca.

It is also required that there is water in places that usually carry water at a reasonable price.

(٦ - وجود (الراحلة))

6. Having a suitable vehicle for him, by buying or renting it.

This applies if the distance between the person and Mecca is two marhalah (83km) or more, whether they are able to walk or not. If the distance from Mecca is less than 83 km and he is able to walk, then he must perform Hajj without a vehicle.

It is stipulated that all of this is more than his debts and the needs of the people he is obliged to support during his journey until he returns from the beginning of his journey, and more than a suitable place to live for him and a suitable slave for him.

(٧ - تخلية الطريق)

7. The trip was safe, he thought, according to the suitability of each place.

If a person feels insecure about himself or his property or honor, then Hajj is not obligatory.

And the phrase: (وإمكان المسير) allows for travel is found in some manuscripts. This means that there is still time left after providing provisions and a vehicle that allows for travel to the Hajj.

If it is possible, but to travel 83 km it takes several days (speeding up the journey) -- then the Hajj is not obligatory, because it is dangerous for oneself.

[**فصل : أركان الحج أربعة**]:

(الإحرام مع النية)

Article: There are four pillars of the Hajj, namely:

The first is ihram accompanied by intention, namely the intention to enter the Hajj pilgrimage.

(والوقوف بعرفة)

The second is wuquf on Arafah, what is meant is that the person who is in ihram for Hajj is present for a short time after the sun sets on the day of Arafah, namely the 9th of Dzulhijjah provided that the person who is wuquf is not crazy and does not faint. The time for wuquf to take effect continues until dawn on the feast of sacrifice, namely the 10th of Dzulhijjah.

(الطواف بالبيت)

The third is tawaf, which involves circling the Kaaba seven times, with the Kaaba on the left side, starting from the Black Stone, and circling it parallel to the entire body. If the tawaf is not started from the Black Stone, it does not count.

(والسعي بين الصفا والمروة)

The fourth is sa'i, which means walking between the hills of Shafa and Marwah seven times. The conditions for sa'i are: starting first from the hill of Safa, and ending on the hill of Marwah.

Walking from Safa to Marwah is counted once, and returning from Marwah to Safa is counted once too.

Safa is the tip of Mount Abi Qubais, while Marwah is the name of a well-known place in Makkah.

The remaining pillar of Hajj that has not been mentioned is shaving or cutting one's hair, if we consider it to be an act of worship, and that is the popular opinion. If we say that shaving or cutting one's hair only indicates that the time has come when the prohibition of Hajj is permitted... then neither of them is a pillar.

Ihram must take precedence over other pillars .

[فصل: أركان العمرة ثلاثة] كما في بعض النسخ، وفي بعضها أربعة أشياء : ١ - الإحرام، ٢ - الطواف، ٣ - السعي، ٤ - الحلق أو التقصير في أحد القولين

Article: There are three types of pillars of Umrah, that is what is written in some manuscripts, but in others it is written four types, namely:

- ▷ First, ihram.
- ▷ Second, tawaf.
- ▷ Third, sa'i.
- ▷ Fourth, shaving or cutting hair, according to one opinion. That is a strong opinion as has been explained, while other opinions state that it is not included in the pillars of Umrah.

[فصل: واجبات الحج - غير الأركان - ثلاثة أشياء]:

(الإحرام من الميقات)

Article: There are three types of obligatory Hajj besides those included in the pillars, namely:

- ▷ First, ihram from miqat, which can be called miqat saati and miqat makani.

Miqat zamani is the miqat of time, if it is related to hajj, then the time is the month of Shawwal, Dhul-Qa'dah and the 10 nights of Dhul-Hijjah. While if it is related to umrah, then the time is throughout the year which is the time of ihram for umrah.

The miqat of food is the miqat of a place. In the Hajj pilgrimage, the miqat of a person residing in Makkah is Makkah itself, whether the person is from Makkah or not.

As for people who do not reside in Makkah, then the miqat is:

- People from Madinah al-Musyarrofa; is in Dzulhulaifah.
 - People from Syria, Egypt and the Maghreb; is in Juhfah.
 - People of Yemeni origin; is in Ya'lamlam.
 - People who come from Najd Hijaz and Najd Yemen; are in Qarn.
 - People from the east; is in Dzatul'irg.
-

▷ The second obligatory act of Hajj is throwing stones at the three Jamrahs, starting from the Kubro Jamrah, then Wustho and then the Aqabah Jamrah.

Throw each jumrah seven times, one by one. If you throw two stones at once... then it counts once. If you throw just one stone seven times, that is considered sufficient. It is stipulated that the throwing must be done with a stone, so it is not valid to use anything other than a stone, such as a pearl or limestone.

(والحلق)

▷ Third, shaving or cutting hair. Shaving is the most common procedure for men, while cutting hair is the most common procedure for women.

The minimum requirement is to remove three hairs from the head, either by shaving, cutting, plucking, burning, or clipping. If a person has no hair on their head, simply pass the razor over their head. Hair other than their head hair—such as a beard or other—cannot be substituted .

[فصل: سنن الحج سبع]:

(الإفراد؛ وهو: تقديم الحج على العمرة)

Article: There are seven types of Hajj sunnahs, namely:

- The first is ifrad, which is prioritizing Hajj over Umrah. The method is to first enter ihram for Hajj from the miqat and complete the Hajj rituals, then leave Makkah to the nearest lawful land and enter ihram for Umrah and complete the Umrah rituals. If the way of doing it is reversed, then it is not included in ifrad .

(والتلبية)

- The second is the talbiyah. It is Sunnah to recite it frequently during the state of ihram and for men to raise their voices. The words of the talbiyah are :

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

Meaning: "I fulfill Your call, O Allah, I fulfill Your call and there is no partner for You, indeed praise, favors and kingdom belong only to You, there is no partner for You."

When you have finished saying the talbiyah, you should recite salawat on the Prophet SAW and ask Allah Ta'ala for heaven and His pleasure, and take refuge in Him from the torment of hellfire .

(وطواف القدوم)

- The third is tawaf qudum, specifically for people who perform Hajj and enter Makkah before standing at Arafat. Meanwhile, for people who are in ihram for Umrah, if they have performed tawaf for their Umrah, it is considered sufficient in lieu of tawaf qudum.

(والمبيت بمزدلفة)

- The fourth is spending the night in Muzdalifah. Mentioned here includes sunnah, that is according to Raffi'i's opinion, but what is found in the book "Ziyaadatur Raudhoh" and "Syarh Muhadzdzab" mentions that spending the night in Muzdalifah is included in Hajj.

(وركة التواف)

• Fifth, the sunnah prayer of Tawaf, is performed after Tawaf. It should be done behind the station of Ibrahim Aalaihis sallam. The prayer reading is not loud if it is done during the day, and loud if it is done at night. If it cannot be done behind the maqam of Ibrahim (alaihis sallam), then do it in Hijr Ismail (alaihis sallam), then in the mosque and then anywhere in the haram area of Mecca or other than that, if it is not possible to perform the Sunnah Tawaf prayer in these places.

(والمبيت بمنى)

• Sixth, spending the night in Mina, that is the correct opinion according to Rafi'i, but Imam Nawawi stated in the book "Ziyaadatur Roudhoh" that spending the night in Mina is an obligatory part of the Hajj.

(وطواف الوداع)

• Seventh, the farewell tawaf. The farewell tawaf is performed when leaving Mecca to undertake a journey, whether for Hajj or not, long or short.

What the author says about tawaf wada' which he considers to be sunnah is a weak opinion, but the strong opinion states that tawaf wada is obligatory.

(ويتجرد الرجل عند الإحرام عن المخيط ويلبس إزار ورداء أبيضين)

As stated in the book "Syarh Muhadzdzab," a man entering ihram must remove his clothing, its stitching, and its bindings, as well as other items such as shoes and sandals. He should wear a new, white sarong and shawl; if he doesn't have one, then at least a clean one.

[**فصل** في أحكام محرمات الإحرام، ويحرم على المحرم عشرة أشياء]:

Article; about things that are forbidden during ihram, meaning prohibitions caused by ihram. And there are ten things that are forbidden for people who are in ihram for Hajj or Umrah:

(لبس المخيط)

~ First, wearing something that has stitches, such as a robe, smock and shoes, or wearing something that binds the body, such as iron clothing, or that covers the body, such as fur covering the whole body. This is forbidden for men.

(وتغطية الرأس من الرجل)

~ Second, covering the head or part of it for men with something considered a covering, such as an imamah (head covering) or soil. If it is not considered a covering, it has no effect, such as placing one's hand over part of the head, diving in water, or taking shelter under a stretcher even if one's head is hit.

(والوجه من المرأة)

It is also forbidden for women to cover their face, or any part of it, with anything considered a covering. It is obligatory for women to cover any part of their face that cannot be covered with their entire head, except by covering part of it. It is also permissible for a woman to wear a loose veil (with a placket) so that she does not touch her face directly with a piece of wood or something similar.

A khuntsa - as stated by al Qadhi Abu Thoyyib - is ordered to cover his head and wear sewn clothing. As for the obligation to pay fidyah, then according to the opinion of most scholars, if he covers his face or head ... then he is not subject to fidyah because there is still doubt, and if he covers both ... then he is obligated to pay fidyah.

(وترجل الشعر)

~ Third, combing one's hair is considered a prohibition by the author. However, the book "Syarh Muhadzdzab" mentions that it is disliked. Similarly, scratching one's hair with one's nails is also considered forbidden.

(وحلقه)

~ Fourth, shave your hair, or pull it out or burn it. What is meant here is removing hair in any way, even if you forget.

(تقليم الأظفار)

~ Fifth, cutting nails, meaning removing them, whether fingernails or toenails, by cutting them or otherwise. Unless part of the nail is peeled off and the person finds it bothersome... in which case it is permissible to cut only the peeled nail.

(والطيب)

~ Sixth, wearing perfume, with the intention of wearing it with the intention of getting the fragrance, such as musk and camphor perfume on one's clothes, by applying it as usual or on one's body, whether on the outside or inside, like eating perfume. This applies to both men and women, whether the person smells the scent or not.

If there is no intention of using perfume, such as being blown by the wind and causing perfume to fall on him or being forced to use it, or not knowing what the prohibition is or forgetting that it is forbidden. .. then that person is not subject to fidyah. If he knows about what is forbidden and because he does not know about fidyah, then fidyah is obligatory.

(وقتل الصيد)

~ Seventh, killing game animals for food, whether they are wild land animals that run or flying (birds), and it is also forbidden to take them with your hands, and to show parts of their bodies, hair and feathers.

(وعقد النكاح)

~ Eighth, it is haram for a person who is in ihram to perform a marriage contract for himself or someone other than himself, by acting as a representative or guardian.

(والطء)

~ Ninth, it is haram to have sexual intercourse with someone who is wise and knows what is prohibited. Covers the Hajj and Umrah pilgrimages, both on the qubul and the anus, for a man or a woman, both for his partner or slave or for strangers.

(والمباشرة بشهوة)

~ Tenth, it is haram to touch anything other than the genitals, such as touching/groping and kissing with lust, but anything other than with lust... is not haram.

(وفي جميع ذلك الفدية إلا عقد النكاح)

If all of the prohibitions mentioned above are committed, a fidyah (restitution) is required, except for marriage, which is invalid and must be repeated. This explanation will be discussed in the following section.

Intimate relations, as mentioned, will invalidate the mufradah umrah. However, umrah, which is classified as a qiran hajj, will be considered part of the hajj, regardless of its validity.

Intimate relations will invalidate the Hajj pilgrimage, if it occurs before the initial tahallul, either after wuquf or before. If it occurs after the initial tahallul, --- then it does not cancel the Hajj.

(ولا يفسده إلا الوطء في الفرج)

Nothing can invalidate the Hajj pilgrimage except if intimate relations occur with the genitals, so it does not invalidate it if you only touch the genitals directly, not the genitals.

(ولا يخرج منه بالفساد)

A person in ihram for Hajj or Umrah does not leave their Hajj or Umrah, even if it has been declared invalid. However, they are obligated to complete the ritual that has been declared invalid. Some texts do not contain the phrase (fii faasidihi), which means that the Hajj or Umrah has been declared invalid, so they must complete the remaining deeds that have not been done.

(ومن فاتته الوقوف بعرفة تحلل بعمل عمرة وعليه لقضاء والهدي)

Whoever misses wuquf in Arafah, whether due to an excuse or not, is obliged to make amends by performing the Umrah pilgrimage, namely performing tawaf and sa'i.

if you haven't done sa'i after tawaf gudum. And it is obligatory for him to make up for the Hajj pilgrimage in the coming year directly, whether the Hajj he is performing is obligatory or sunnah for him.

Indeed, it is obligatory to make up for the Hajj if one misses the wuquf, not because one is delayed. If a person is delayed and he knows that there is another way, then it is obligatory for him to take that way, even if he knows that he will be late.

If the person who is subject to the obligation to make up the hajj pilgrimage dies, then it is not obligatory to replace him to make up for it, according to a strong opinion.

And besides the obligation to make up for it, he has the obligation to sacrifice for those who missed the prayer at Arafat.

In some manuscripts, there are additions, namely:

Whoever leaves the rukun, -- then cannot be released from his ihram until it is resolved, and cannot be patched with a fine.

(ومن ترك واجبا لزمه الدم . ومن ترك سنة م يلزمه بتركها شيء)

Anyone who neglects any of the obligatory pillars of Hajj will be fined, a fine which will be explained later. Anyone who neglects the Sunnah of Hajj will not be subject to any obligations. This illustrates the difference between pillars, obligations, and sunnah.

[**فصل : والدماء الواجبة في الإحرام خمسة أشياء :**]

(أحدها: الدم الواجب بترك نسك، وهو على الترتيب؛ فيجب شاة. فإن لم يجده، فصيام عشرة أيام؛ ثلاثة في الحج، و سبعة إذا رجع إلى أهله)

Macam-macam denda yang wajib dibayar ketika ihram haji atau umrah bila meninggalkan suatu hal yang wajib atau mengerjakan hal yang dilarang, ada lima macam, yaitu:

•> First, the fine that must be paid when leaving the obligatory pilgrimage, such as not entering ihram from the miqat. The fine must be paid in an orderly manner, --then it is obligatory to slaughter a valid goat for sacrifice. If one cannot find it at all or it is available at a higher price than usual, --then it is obligatory to fast for 10 days, with three days during the pilgrimage, it is recommended before the day of Arafah, --then fasting on the 6th, 7th and 8th of Dhul-Hijjah, and fasting for 7 (seven) days when one has returned to one's family and place of residence. It is not permissible to fast in the middle of one's journey.

If you want to reside in Makkah... then you can fast there, as mentioned in the book "Muharror".

If a person does not fast for three days during his Hajj and has returned, then he must fast for 10 days, and the three-day fast is separated by 4 days for the seven-day fast and the time spent traveling home.

What the author mentioned is that the fine is in an orderly manner, according to what is mentioned in the book "Raudhoh" and its original, and "Syarhul Muhadzdzab". However, what is in the book "Minhaj" also follows the book "Muharror", that the fine is in an orderly and appropriate manner, --- then it is obligatory to slaughter a goat first.

If you can't afford it, then buy a goat's worth of food and make sadaqah with that food. If you can't afford it, then fast as much as you can get from that food every day.

(والثاني: الدم الواجب بالحلق والترفه، وهو على التخيير شاةً. أو صوم ثلاثة أيام، أو التصدق بثلاثة كصع على ستة مساكين)

•> Secondly, the fine that must be paid when shaving and is of a luxurious nature, such as wearing perfumes, hair oil. Shaving is either the entire head or three hairs.

This fine is optional, --- then it is obligatory to slaughter a valid goat in sacrifice or fast for three days or give three sa's in charity to six poor or faqir people, and each person gets half a sa' of the food given in zakat al-fitr.

(والثالث: الدم الواجب بالحسار؛ فيتحلل ويهدى)

•> Third, the fine that must be paid if you are unable to complete the Hajj or Umrah pilgrimage after performing the ihram, -- then you can escape with the intention of tahallul, that is, intending to go out and run for the Hajj or Umrah pilgrimage that is being held back. And slaughter the goat where it is stuck, and shave its head afterwards.

(والرابع: الدم الواجب بقتل الصيد: وهو على التخيير. إن كان الصَّيْدُ مَمَّا لَهُ مِثْلٌ... أخرج المثل من النِّعَم، أو قَوْمَهُ واشترى بقيمته طعاماً وتصدَّق به، أو صام عن كلِّ مَدٍّ يوماً)

•> Fourth, there is a mandatory fine for killing game animals. The fine is an option between three cases.

If the game animal is similar to livestock in appearance and shape, the first of the three options is to slaughter livestock similar to the game animal and give it in charity to the poor in the Haram area of Mecca.

If you kill an ostrich, you must sacrifice a camel. If you kill a wild cow or a donkey, you must replace it with a cow. If you kill a deer, you must replace it with a goat. Other descriptions of game animals similar to livestock are mentioned in books that discuss them more extensively.

The second option of the three cases is to estimate the price of similar livestock according to the price in Mecca when you want to take it out, then buy food that is lawful for zakat fitrah from that price and donate it to the poor in the Haram area of Mecca.

The third option is to fast from each mud for one day. And if there is less than one mud left when measuring it, then fast on one day instead .

(وإن كان الصيد مما لا مثل له أخرج بقيمته طعام أو صام عن كلِّ مَدٍّ يوماً)

If the hunted animal does not have anything similar to the livestock, then you can choose between two things, namely: giving shadaqah with food that matches the price of the hunted animal, or fasting from each mud for one day. And if there is less than one mud left when measuring it, then fast one day instead.

(والخامس: الدم الواجب بالوطء ، وهو على الترتب بدنة).

Fifth, the fine that must be paid for intimate relations, from people who are sensible and know that it is forbidden, whether the sexual intercourse is on the qubul or anus, as previously explained.

This fine is orderly, so the first thing that is required is to slaughter the camel, whether male or female.

(فإن لم يجها . فبقرة . فإن لم يجدها . فسبع من الغنم . فإن لم يجدها . قوم البدنة . واشترى بقيمتها طعاماً، وتصدق به) .

If you don't find it, then replace it with a cow, and if you don't find it, you slaughter seven goats.

If it is not found, then the camel's price is assessed, according to the price in Makkah when the obligation is imposed. Then food is bought according to the price of the camel, and given as charity to the poor faqir in the haram area of Makkah.

There is no stipulation on how much should be given to each poor person. If giving charity with dirhams, it is considered invalid.

(فإن لم يجد، صام عن كلّ مدّ يوماً)

If you cannot find food, then fast for one day from each mudd.

Know that the slaughter of the sacrificial animal is divided into two, namely:

- First, the reason is that it was detained, - then it is not obligatory to take it to the sacred land of Makkah, but to slaughter it where it was detained.
- Kedua, yang sebabnya adalah meninggalkan kewajiban atau melakukan larangan, -- maka penyembelihan hanya dikhususkan di tanah haram Makkah.

(ولا يجزئه الهدي ولا الإطعام إلا بالحرم، ويجزئه: أن يصوم حيث شاء، ولا يجوز قتل صيد الحرم، ولا قطع شجرة، والمُحَلّ، والمحرم في ذلك سواءً.)

Pengarang menyebutkan permasalahan ini dalam ucapannya:

It is not valid to slaughter and give food except in the forbidden land of Makkah. At least it can be declared valid if the meat of the animal is shared among three poor people or faqir. While fasting, it can be done wherever he wants, either in the forbidden land or elsewhere.

It is not permissible to kill game animals in the sacred land of Makkah, even if one is forced to kill them. If a person enters ihram and then goes mad and kills game animals, then it is not obligatory to replace them, according to strong opinion.

And it is not allowed to cut plants that are on illegal land. And it is obligatory to replace large plants with cows, small plants with goats. Everything is according to the nature of the sacrificial animal.

It is also not permissible to cut and uproot plants on unclean land, which were not planted by humans, but grew themselves. Meanwhile, grass that has dried out, can be cut, but cannot be pulled out.

People who are not in ihram and people who are in ihram are the same in this law, there is no difference.

والله أعلم بالصواب

نسأل الله الكريم بجاه نبيه الوسيم أن يخرجني من الدنيا مسلماً، ووالدي وأحبائي ومن إليّ انتمى، وأن يغفر لي ولهم مقحّمات ولمما، وصلى الله على سيدنا محمد بن عبد الله بن عبد المطلب بن هاشم بن عبد مناف، رسول الله إلى كافة الخلق، رسول الملاحم، حبيب الله، الفاتح الخاتم، وكله وصحبه أجمعين، والحمد لله رب العالمين.

Closing :

And this is the end that Allah has made easy in explaining the issues in this book, may Allah SWT grant great blessings and benefits to both of its authors, and may Allah SWT grant forgiveness to me and to both of them, and to our parents and our children, also to those who love us, and all the believers. Amen

And may shalawat and greetings always be given to Sayyidina Muhammad and all his family and friends.

This book was written in the city of Tarim in 1336 Hijri. Blessings and peace be upon Sayyiduna Muhammad, his family, and his companions.

If there is a problem, then there is a different tab with a different tab that includes “**Matan Abi Syujaa**” and also “**Syarh Ibnu Qasim**” with a kit in the same menu. Ibadah, and Allah is the best member of the Taufiq.

